Defence of the Reformed Catholicke

A DEFENCE OF THE REFORMED CATHOLICKE of M. W. PERKINS,

lately deceased, against the bastard Counter-Catholicke of D. *Bishop, Seminary Priest.*

THE FIRST PART:

For answere to his calumniations generally framed against the same, and against the whole Religion and state of our Church, in his Epistle Dedicatory to the Kings [illegible] Maiesty.

Wherin is to bee seene the audatiousnesse and impudencie of [illegible] Romish bookes in their Supplications and Dedications to his Highnesse: their religion is dismashed of that antiquity which they [illegible] cient Church of Rome.

By ROBERT ABBOT Doct. of Diuinitie.

August. de ciuit. Dei, lib. 2. cap. 1.

Eorum dicta contraria si toties refellere velimus, quoties obnixa fronte statuerunt non curare quid dicant dum quocunq; modo nostris disputationibus contradicant, infinitum esset.

LONDINI.
Impensis THOMÆ ADAMS.
1611

IVO
VIA
ENSI
ON
TIO

TO THE MOST PVISSANT AND MIGHTIE MONARCH *our moſt dread and ſoue-raigne Lord,* IAMES by the grace of GOD *King of* Great Britaine, France *and* Ireland, *Defender of the Faith, &c.*

AMongſt the manifold benefits which the Diuine prouidence hath yeelded vnto vs by the happy entrance of your moſt ſacred Maieſtie to the Imperiall crown of this Realme, we can not but moſt ſpecially recogniſe that which wee take to bee the pillar that vpholdeth all the reſt. The preſeruation of true Religion and continuance of the preaching of the Goſpell of Chriſt. Which albeit it be a ſingular and ineſtimable mercy of GOD, yet there is found amongſt vs a Vipers brood, a male-contented Samaritane generation which neuer ceaſeth whining & repining there at, accounting this bleſſing of God to vs, a great wrong to

them, whileſt by a *cachexie* and corrupt diſpoſition of ſtomacke they better brooke *the Onions & Garleeke of Aegypt* then the *Manna* of heauen, *the bread of Angels*: and haue eares more delighted with the Mermaids notes and inchanting Muſicke of the whore of Babylon, then with the Plain-ſong of true religiō directed by the ſimplicity of the word of God. Therefore as in the dayes of our late moſt gracious Queene, (whoſe memorie God hath eternized both in heauen and earth) they neuer reſted working to bring this land againe vnder the ſlauerie & bondage of the *man of Sinne*: ſo ſince your Maieſties cōming to the crowne they haue beene ſtill plotting the ſame, not only by attempting your Highneſſe ſubiects, but alſo labouring in their Petitions and Dedicatory Epiſtles to draw your Maieſty one way or other to conſort with them in their damnable and accurſed deuices. And as Mountbanks doe ſet foorth baſe wares with magnificall and lofty words, ſo doe they with braue termes labour to grace a counterfeit & baſtard faith, and in their ſupplications haue vanted to your Maieſty of *a religion*, & neuer reſt to commend *a religion*, which indeed in the queſtioned part thereof is no other but a refined hereſie, compounded of ſundry ancient hereſies, only clarified by *ſchool-tricks*, from the more ſeculent & groſſe parts. Amongſt the reſt, one Doctour Biſhop a ſeculer and ſeminary Prieſt, a man of ſpeciall reputation among them, and choſen to be a maine ſtickler in the late contentions of the ſeculars againſt the Ieſuits, hath taken vpon him to ſolicit your Maieſtie in that behalfe, and hauing apprehended a ſpeech or two deliuered from your Maieſties owne mouth in the *Conference at Hampton Court*, woulde make you beleeue, that if you will ſtande to what your ſelfe haue deliuered, you muſt needs admit their *Catacatholicke* tradition to be the *Catholicke* & true faith. Whoſe Epiſtle to your Maieſtie, when I bad peruſed and examined, (the anſwering of the whole book being by Authority vnder your Maieſty committed vnto me) I could not but wonder that the au-

thour

thour of it durſt offer it, being ſo full of falſhood and childiſh folly, to a Prince ſo learned & well able to iudge therof; but that I cõſidered, that one vntruth muſt vphold another, and hee that hath vndertaken a bad cauſe muſt vſe worſe meanes for the maintaining of it. Hee chargeth the Religion eſtabiſhed and profeſſed by your Highneſſe with hereſies, impieties, blaſphemies, abſurdities and what not, that malice & ignorance can deuiſe to ſpeake? And this is the common ſtile of the reſt of them, who when they come to proue and exemplifie what they ſpeake, they ſhewe thẽſelues to be but Sycophants and hirelings to the Pope, for whoſe ſake they muſt ſpeake to gall and diſgrace, howſoeuer there be no truth in that they ſpeake. And if they dare thus impudently cary themſelues in Print, & to your Maieſtie, what dare they not ſay in corners to the entrapping and ſeducing of ſimple & vnlearned men? By which means many of your maieſties ſubiects are intangled in a miſconſcience of religion, and thereby withdrawne from the true conſcience of their loyalty towards your Highneſſe their liege and ſoueraigne Lord, and are made but flax and tow for the fire of their ſeditious practiſes, who haue been bold alreadie to tell your Maieſtie: That if you will not yeelde them what they deſire, *God knowes what that forcible weapon of neceſſitie will driue them vnto at length*: therein verifying of thẽſelues that which S Auſtin ſaid of the Donatiſts their predeceſſours: *Where they cannot lyſtie and wily conſonage creepe like aſpes, there with open profeſſed violence they rage like lions.* Some effect whereof your Maieſtie hath ſeene in that barbarous and Scythianlike attempt lately made for the deſtruction of your Highneſſe perſon and bloud, and perpetuall ſubuerſion and ouerthrow of the whole Realme. Which as it differeth from the practiſe of all ancient Chriſtians and Chriſtian Churches which vndoubtedly were of God, ſo it plainly declareth that that doctrine which profeſſeth not a lawfulneſſe onely, but a merit in ſuch attempts, is vndoubtedly of the Deuill, and not of God. The broa-

Sect. 34. of D. Biſhops epiſtle.

Auguſt. in Pſal.

chers of which monstrous and vnnaturall villanies, as they haue long time liued in exercise of that malice, so will still make it appeare that they are not yet disgorged of the poyson of it. Whereof sith they haue giuen so great argument & assurance by abusing your Maiesties lenitie & patience towards them, when lawes might more seuerely haue proceeded against them: our prayer to God is, that your Maiestie may henceforth take these thinges so farre to heart as shalbe needefull for the safety of your royall perso, your posteritie and the Realme. As for vs true it is, that our iealousie ouer the soules of your subiects, and greife to see them so seduced & beguiled, hath long made vs to say out of the Apostles affection, as he did of the false apostles, *Would to God they were euen cut off that trouble you*, being well assured that their aduantage gotten by your Maiesties patience towards them, would in the end be disaduantage to your selfe But yet we could not but subscribe to your Maiesties most religious and Princely care, first to giue them instruction & satisfaction, to trie whether receiuing due answer to those things which to your Maiestie they haue alleadged, they woulde bee reclaimed from that headstrong presumption which hitherto so mightily hath possessed them. Wherein if they by their intollerable treacheries haue altered your Maiesties intent of fauour vnto them, and the State conceiue iust cause with all seueritie and rigour to proceed immediately against them, the guilt lieth vpon themselues, and they must confesse that they themselues haue drawne the sword to be imbrued in their owne bloud. Yet the course by your Highnesse intended hath still most necessary vse for the discouering of the impudencie of these Petitioners, for the gaining of such as may be gained to the acknowledgement of Gods truth, and that as S. Bernard sayth, *Though the hereticke arise not from his filth, yet the church may be confirmed in the faith.* To a part of which businesse since it hath pleased them to whom your Maiestie hath committed the care therof to cal me the meanest of many other albeit by reason of some infirmity in mine eyes I haue not yet

Bernard. in Cant.

yet been able to performe the whole that was assigned vnto me, yet for the time to giue some part of satisfaction to many of your Maiesties subiects, whom it hath much moued to see the state of our Church with calumnious libels so traduced and slandred, I haue published this answere to Doct. Bishops Epistle, therin carying my selfe faithfully & vprightly, as to God and my Prince, though my ability not such as that I may thinke my selfe to haue attained to that that the matter doth require. But that which my small talent will yeeld, in all humble duetie I tender to your Maiesties most gracious and Princely fauour, hoping that your Highnesse acceptation of these endeuours shall stir vp those that are of greater gifts to yeelde greater helpes for the vpholding and further building of the Church of Christ. The Lorde preserue your most excellent Maiestie, and as hee hath hitherto done, so continue still to discouer and bring to nought the deuices and counsels of them that imagine euill against you: and as of his infinite mercy hee hath implanted in your Maiestie the knowledge & loue of his true religion, so goe forward with his good worke, to water that which hee hath planted, that it may bring foorth plentifull fruit to the publicke aduancement of the glory of God, and the priuate comfort of your owne soule at the day of Iesus Christ.

Your Maiesties most loyall

and dutifull subiect

ROB. ABBOT.

To The Christian Reader.

Et it bee no offence vnto thee, good Christian Reader, that for the preſent I giue thee an anſwer to a Dedicatorie Epiſtle in ſtead of an anſwer to a whole booke. It was now in Ianuary laſt a full yeere ſince Doctor Biſhops booke was ſent vnto me by the moſt reuerend Father in God the L. Archbiſhop of Canturburie his Grace, my very good Lord, with direction to vſe the beſt expedition that I could for the anſwer of it. It found me at that time vnder the Surgeans hands for a grieuous infirmity in mine eies: by meanes whereof for ſome good ſpace, and indeed longer then I expected, I was hindred from ableneſſe to intend in any conuenient ſort to any ſuch important worke. But taking the ſooneſt and beſt opportunitie that I could, after that I had gone ouer ſome good part of the booke, to furniſh my ſelfe with ſuch matter as ſhould ſerue for confutation of it: at length about the beginning of Iuly being deſirous to bring ſomewhat to effect, I addreſſed my ſelfe with all inſtant indeuour to giue anſwere to his Epiſtle Dedicatorie to the Kings moſt excellent Maieſtie. Which as I accounted the principall matter in the booke, ſo I held it my duty to vſe very ſpecial care for the repulſing of thoſe calumnies and ſlanders which the Authour hath gathered and contriued into it. Which being furniſhed at Michaelmas, hath beene

beene since thought fit to be publ shed for the time, till the rest of the worke, wherein as time hath serued I haue hitherto further proceeded may fully be performed. Now the Treatise against which M. Bishop writeth is commonly knowne, entituled, A reformed Catholicke, &c. written by one M. Perkins, since deceased, a man of very commendable qualitie and well deseruing for his great trauell and paines for the furtherance of true religion and edifying of the church. Against this booke M. Bishop so bendeth himselfe in his Dedicatorie Epistle, as that withall, he traduceth the whole doctrine of our church, and with such motiues and reasons as a bad cause will affoorde him, playeth the parte of Symmachus the Pagan labouring vnder the name of Antiquitie to bring in Idolatrie, and to perswade his Maiestie, that that is, Catholicke religion, which indeede is nothing els but error and superstition. In the due examination whereof, weighing well the sandie and slipperie foundations whereupon he buildeth, I presume, gentle Reader, that thou wilt bee of my minde, That hee did not thinke heereby to preuaile any whit with his most excellent Maiestie, but onely vsed the pretense of this Dedication to credit his booke with them whom hee knew would take all that he sayd hand ouer head vppon his owne bare worde. Surely if hee had not presumed of very welwilling and friendly Readers, hee woulde neuer haue dreamed to gaine any credite by writing in this sorte. What his Epistle is, thou maist heere see: concerning the rest as yet I will not say much: onely I aduertise thee, and doe assure thee, that if thou didst like of M. Perkins booke before, thou hast no cause by M. Bish p to dislike it now. Thou shalt see it assaulted with ignorance, with impudencie with vntruth and falshood, with grosse and palpable heresie, and that which hee commendeth to thee for the marrowe and pith of many large volumes, thou shalt finde to bee nothing els but a fardle of baggage and rotten stuffe. For some taste whereof let mee intreate thee to take well in woorth for the time this answere to his Epistle: and for the rest to haue mee excused as yet, both in respect of that weakenesse whereby I haue beene so much withholden from the following of this worke, as also for the care that I haue aswell to giue thee full satisfaction in the questions heere discussed, as to stop the

Symmach Rela ad Im perat. Ambrof. epist. lib. 5.

In his Preface to the Reader.

the aduersaries mouth, that hee may haue nothing further to replie. I haue propounded to my selfe the rule of Tertullian, in such businesses alwayes to bee obserued: Decet veritatem totis vti viribus suis, non vt laborantem: Truth is to vse it whole strength, and not to fare as if it had much adoe to defende it selfe. Tertul. adu Marc. lib. 3. *I am loth therefore to come hastily into the field, and with mine owne sword onely to make an vncertaine fight, but to take conuenient time to leuie such troupes and bands, as that I may not neede to doubt of the victorie, and it may appeare vnto thee that notwithstanding the crakes and brags of these Romish sycophants, yet the truth is, that* they that are with vs are mo then they that are with them. 2. Kin. 6. 16 *In the meane time let it not trouble thee that they are still writing bookes: for their books are nothing els in truth but the laying together of the rubbish of those walles which by vs haue alreadie beene broken downe, or at the most but supports and props to stay them a while from falling, which otherwise are so battered as that they seeme vnlikely to stand long. Some menne stagger and are much moued thereat, because being in the darke and their sight not well seruing them, they thinke euery scarcrow to be a man of warre: but sober and aduised iudgement wil easily conceiue that they who hitherto haue neuer beene able to keepe the fielde, are very vnlikely now to haue any meanes left to gaine the battell. They breake out sometimes by ambush to cut off whom they can from vs, but when they are once discouered, they are gone. And this thou shalt see, if God will, in the examining of that Pamphlet of D. Bishop: onely for that that is yet behinde giue mee for a while thy gentle patience, remembring what Origen sayth:* Origen in Ezechiel. Wounds are quickly giuen, but cure will aske a longer time: *albeit I presume that my infirmitie considered, I shal not be so long in giuing thee the answer as hee was in writing the booke. I haue prepared alreadie for the* Hier. ad Miner. *most part* subtegmen & licia, both woofe and warpe, *as Hierome speaketh: yeelde me thy prayer to God to continue my strength, and to prosper me in his worke, and I will endeuour to the vttermost of my power speedily to yeelde thee a perfect web.*

The ſpeciall contents of this Booke.

OF the name of CATHOLICKE CHVRCH AND CATHOLICKS vſurped now by the Papiſt, as of old by the Donatiſts: and that the religion now profeſſed in the church of Rome is not the CATHOLICKE and APOSTOLICKE faith. ſect. 3.

That the Church of Rome that now is doth in very many articles of faith and religion croſſe the ancient church of Rome, & maintaineth diuers hereſies by the ſame anciently condemned. ſect. 4

That we are iuſtified by faith only, and yet holineſſe of life is neceſſary to ſaluation, ſect. 5. and that imputation of righteouſneſſe alwayes implieth regeneration and holineſſe begunne, though not perfect. ſect. 17.

That our doctrine of freewill condemneth both the Manichees & Pelagian hereticks, and is the ſame with the doctrine of the firſt church. ſect 6.

That the aſſertion of ſinne remaining after baptiſme imputed by M. Biſhop to Proclus the hereticke was the Catholicke doctrin of Methodius biſhop of Tyrus, and is the very trueth according to the doctrine of the ancient church. ſect 7. 17.

That virginity and mariage in themſelues are equall, with God: that the preferment of ſingle life is onely in the vſe of it, and that the doctrine of Iouinian concerning that point was no other but what the church of Rome profeſſed both before the time of Hierome and Iouinian, and at that very time. ſect. 8. 18 24.

That our doctrine concerning faſting is iuſtified by the ancient church of Rome. ſect. 4 8. 18.

That prayer to ſaints and worſhipping their relickes is contrary to the ancient religion: the latter iuſtly reproued by Vigilantius, and not auouched by Hierome. ſect. 9. and that without offence we giue them ſometimes the name of Dead men. ſ. & 15.

That the church at firſt did not pray for the dead at al, and in what meaning it was afterwards taken vp: Purgatory, vpon which the Papiſts build it, being altogether vnknowne. ſect. 10. 16. 16.

That Traditions vnwritten as touching the ſubſtance of faith are condemned by the ancient church. ſect 11.

That

That the worſhipping of images is heatheniſh and heretical by the doctrine of the ancient Church, and that the Papiſts thereby are Idolaters. ſect. 12, 32.

That apoſtaſie groweth by ſtealth: with the noting of the original of diuers Popiſh hereſies, ſect 13.

Of diuers damnable & wicked poſitions & doctrines of the church of Rome. ſect. 14. See the like as touching the Scriptures. ſect. 11 and for inducement of treaſon againſt Princes, ſect 32.

That the Church of England neither maketh God the authour of ſinne nor chargeth Chriſt in his paſsion with deſpaire or doubt, ſect. 14.

Of giuing a mans goods to the poore, that hee may giue himſelfe wholly to prayer and faſting, and that the Papiſts haue borrowed their doctrine thereof from the Maſſalian hereticks, ſect. 18.

Of the impoſsibilitie of perfect fulfilling the Law, and the imperfection of good works, auouched out of the doctrine of the ancient Church, and of M. Biſhops ſilly and childiſh collections made thereof, ſect 19. 20.

That Conſtantine the Emperour was no Papiſt, ſect. 21.

Of the ſigne of the Croſſe, and that the Church of England hath taken that courſe as touching the ſame, as is fitteſt both to iuſtifie Conſtantine and the ancient Church in the vſe, and condemne the Papiſts in the abuſe of it, ſect 22.

How Churches were built by Conſtantine, and are by vs named to the honour of the Apoſtles, ſect. 25.

That the ſacrifice of the Maſſe and Tranſubſtantiation were vnknowne to Conſtantine and the ancient Church, ſect. 27. 32.

That Conſtantine was not acquainted with Popiſh abſolution and forgiueneſſe of ſinnes, ſect. 28.

That Conſtantine exerciſed ſupreme authority and iuriſdiction ouer Biſhops and in cauſes of the Church, ſect. 29

That Archbiſhopricks, and Biſhopricks, & Church-liuings, were not firſt founded for Popery, but for the religion now eſtabliſhed and whatſoeuer ſince hath beene added by Popery, is iuſtly imployed to the maintenance of our religion, ſect. 31 36.

That Recuſants haue no iuſt exception againſt comming to church and that iuſtly the law proceedeth againſt them according to the examples of the lawes of ancient Princes, and of the good that commeth thereof, and that the toleration of them were neither godly, nor ſafe, nor ſtanding with Chriſtian mercy, ſect. 32 33. 35. 37.

Of M. Biſhops threat to his Maieſtie grounded vppon a practiſe of Popery quite contrary to the practiſe of the ancient Church. ſect. 34

A VIEVV OF M. BISHOPS EPISTLE

Dedicatory to the kings moſt excellent *Maieſty*

TO THE MOST PVISSANT, Prudent and renowmed Prince IAMES *the firſt, by the grace of God, King of* England, Scotland, France and Ireland, *Defender of the Faith &c.*

OSt gratious and dread Soueraigne. Albeit, my ſlender skill cannot affoorde any diſcourſe woorthy the view of your Excellency neither my deadded & daily interrupted, & perſecuted ſtudies, wil giue me leaue to accompliſh that litle, which otherwiſe I might vndertak and performe: Yet being emboldned both by your high Clemẽcy, & Gratious fauour, euer ſhewed vnto al good litterature eſpecially concerning Diuinitie: & alſo vrged by mine own boundẽ dutie, & particular affectiõ: I preſume

sent vnto your Highnesse this short ensuing treatise. For your exceeding clemencie, mildenesse, and rare modestie, in the most eminent estate of so mighte a Monarch: as it cannot but win vnto you great loue, in the harts of all considerate Subiects: so on the other side doth it encourage them cõfidently to open their mindes, and in dutifull manner to vnfold themselues vnto their so louing & affable a Soueraigne. And whereas (to the no vulgar praise of your Maiesties pietie) you haue made open & often profession of your vigilancie & care, to aduaunce the diuine honour of our Sauiour Christ, and his most sacred Religion: Then what faithfull Christian should stagger, or feare to lay open, and deliuer publickely, that which he assureth himselfe to be very expedient, necessarie, and agreeable towards the furnishing, and setting forward of so heauenly a worke? Moreouer, if I your Maiesties poore subiect, haue by studie at home, and trauaile abroad, attained vnto any small tailent of learning and knowledg: to whom is the vse and fruit thereof more due, then vnto my so gratious, and withall, so learned a Liege? Finally for a proofe of my sincerity, affection, and dutifull loue towards your Maiestie this may I iustly say, that in time of vncertaine fortune (when assured frinds are most certainly tried) I both suffered disgrace, and hinderance for it, being stiled in Print, A Scotist in faction: therein farther employing my penne in A two-fold discourse (which I hope hath beene presented to the view of your Maiestie) the one contayning a defence of your Highnesse honour: the other of your title, and interest of the crowne of England. And if then my zeale and loue of truth, and obligation to your Maiestie, drew me out of the compasse of mine owne profession, to treat of law courses: I trust your benigne Grace will now licence mee, out of the same fountaine of feruencie and like zeale vnto Gods truth, no lesse respecting your Maiesties eternall honour, and heauenly inheritance, something to say in matters of Diuinitie: hauing beene the best part of my studie for more then thrise seauen yeeres.

R. ABBOT

R. ABBOT.

IT were a thing worthy to bee knowne what was the drift of M. Biſhop, and the marke whereat hee aymed in the Dedication of this his Booke to the kings Highneſſe. When I looke to thoſe goodly inſinuations whereby he ſeemeth deſirous to wind himſelfe into the good opinio of his moſt excellent Maieſtie, and conſider the motiues and reaſons which hee pleadeth meerely for himſelfe and the reſt of his faction and conſpiracie, me thinkes his intent ſhould be according to his pretence, to gaine ſome fauour at his maieſties handes for toleration of Romiſh idolatrie and ſuperſtition, that without contradiction of lawes they may freely, if not exerciſe, yet profeſſe and follow the ſame. But when on the otherſide I conſider his exceptions and allegations againſt his maieſties proceedings, and againſt the Goſpell of Chriſt and his true religion embraced by his maieſtie, and by lawes publickely eſtabliſhed amongſt vs, I grow to another conceit, that ſurely he propounded ſome other matter to himſelfe then the obteining of that which hee ſeemeth ſo earneſtly to entreat for. For hauing to doe with a iudicious and learned Prince, who is well able, God bee thanked, rightly to cenſure what he writeth, without doubt if hee had made this his proiect to compaſſe the obteining of his requeſt, he would haue dealt ſincerely and faithfully: he would haue forborne our church all vniuſt and ſlaunderous imputations: hee would not haue ſought by apparant vntruth and falſhood to iuſtifie his bad cauſe: he would haue had care ſo to cary himſelfe that his maieſtie ſeeing nothing but true and plaine dealing might conceiue what is amiſſe to haue proceeded onely from ſimplicitie of errour, not from any obſtinate

stinate and wilfull malice against the truth. But hee hath taken a farre other course, and seeketh very lewdly by lies and tales to abuse the kings most excellent Maiestie, by pretending antiquitie for those things which by antiquity were condemned: by fathering their owne bastards vpon the Fathers, by wresting and forcing their sayings to that which they neuer thought, yea when sometimes in the verie places which he alleadgeth they haue taught the contrarie to that that he would approoue by them: by deprauing our religion with odious consequences of heresies, impieties, blasphemies: whereof notwithstanding I make no doubt but he himselfe in his own cõscience doth acquit vs. Whereby it may seeme that howsoeuer he were willing to put his request to the aduenture, yet being himself without all hope or opinion of successe in it, his speciall respect was to lengthen the expectation of his Catacatholicke followers, that they might not vtterly despaire of that with the hope whereof they haue so long deluded them: to settle them in those heresies and irreligions whereto they haue so long inured them: to continue them prest and ready to those intents and purposes whereto they thinke they may hereafter haue occasion to vse them: to prouide by these meanes with [a] *Demetrius* that his and his fellowes craft and occupation might be maintained which was now in ieopardy to grow vtterly to decay: and lastly to adde some grace to his booke the better to serue all these turnes whilest it should carry the name to be dedicated to the king: no man imagining, the case standing as it doth, that he would presume to offer it to his maiestie but that doubtlesse he thought some exploit to be performed by him therein.

[a] *Act.19.25.*

And that he thought so indeed, appeareth by his owne wordes in the Preface to the Reader, commending this treatise vnto him vnder these termes, *that he shall find herein the marow and pith of many large volumes contracted and drawen into a narrow roome.* By his owne conceit therefore he

he hath ſent vs the ſtrength of their ſtrength, the choyſe of their learning, the flowre of their arguments: ſo that this booke is as it were a *Goliah* out of the hoſt of the Philiſtims ſent to defie the hoſt of Iſraell, and to require a concombatant at one fight to trie the matter, preſuming that in all Iſraell is not a man to be found that dare vndertake to anſwere the challenge. Wherby appeareth that it is but for faſhion ſake that he ſpeaketh ſo modeſtly in the beginning of his epiſtle, excuſing his ſlender skill, and complaining that his *dead and daily interrupted & perſecuted ſtudies will not giue him leaue to accompliſh that litle which otherwiſe he might vndertake and performe.* Surely he neither wanted skill nor leiſure, as it ſeemeth, that could thus gather the marow and pith of ſo many large volumes. As for his ſtudies, if he will confeſſe the truth, he muſt acknowledge that they haue beene more *interrupted* by their contentions with the Ieſuites, then *perſecuted* by vs: albeit great reaſon it is that he and his fellowes ſhould be perſecuted, if he will ſo terme it, by reſtraint of body, that abuſe their libertie when they are abroad to the perſecuting and deſtroying of other mens ſoules, withdrawing them from the ſeruice of Ieſus Chriſt, and by their illuſions and inchantments bewitching them to doate vpon Antichriſt, extinguiſhing in them the true conſcience of allegeance to their Prince, and preparing them to the execution of their ſeditious and traiterous deſignments, as hath in ſome part appeared to his Maieſtie already, and I doubt not but ſome further experience will make it yet further to appeare.

Now it is well in the meane time that he acknowledgeth in his Maieſtie *exceeding clemencie, mildeneſſe, modeſtie louing and affable* diſpoſition, ſingular ornaments of a Prince and wherein is ſpeciall token of a king whom [b] *the Lord hath choſen.* But his threatning wordes towardes the end of this epiſtle doe preſage that heereafter they will alter this ſtile, and cry out, as they did in the dayes of our moſt noble Queene deceaſed, of cruelty, tyrannie, extremitie,

[b] *Pſal 4:3.* (*Chaſid*) good curteous, bounteous, kinde mercifull, louing.

mitie, of persecutions and martyrdomes, when by their disloiall and seditious courses they shall drawe from his Maiestie greater seueritie and sharpenesse of executions then his princly nature is of it selfe inclined vnto. Then shall this acknowledgement of his bee an vpbraiding of them that they themselues haue made the rod wherewith they are scourged: that his Maiestie hath beene kinde and louing to them, but they haue beene vnkinde and cruell to themselues. But this clemencie and kindnesse, albeit it be an encouragement to good and faithfull subiects in dutifull manner to vnfold vnto his Maiestie their iust greeuances and requests, yet ought it not to embolden euill affected persons with calumnious libels to interrupt the peaceable course of his Maiesties gouernement, and to seeke according to their drunken humours and fancies the alteration of the state and admittance of those things, the building whereof they themselues know not how to settle vpon any sure ground And this is the thing that M. Bishop

[c] *Act.* 13. 10. laboureth for, seeking with *Elymas* the sorcerer [c] *to peruert the straight wayes of the Lord:* and whereas his Maiestie as he confesseth, *hath made open and often profession of his vigilancie and care to aduance the diuine honour of our Sauiour Christ and his most sacred religion*, hee would instead thereof draw him to aduance the idoll [d] *Mauzzim* the god of Antichrist, and to establish [e] *damnable heresies* by him *priuily brought in*, whereby his agents and factours [f] *through couetousnesse with fained words doe make marchandise of the soules of men*, [g] *speaking thinges which they ought not for filthie lucres sake.* And this hee doth vnder a colour of *deliuering what he assureth himselfe to be very expedient, necessary and agreable towards the furnishing and setting forward of so heauenly a worke* by his maiestie intended. But it is not inough that he assure himselfe, vnlesse hee could by good ground assure his maiestie also of that which he laboureth to perswade, which he hath not done nor indeed can do: & therfore as touching his furnishing and setting forward of this worke

[d] *Dan.* 11. 38.
[e] 2 *Pet.* 2. 1.
[f] *vers.* 3.
[g] *Tit.* 1. 11.

worke we anſwer him as the princes and fathers of *Iudah* & *Beniamin* anſwered their vndermining aduerſaries: [h] *It is not for you but for vs to build the houſe v to our God* You Samaritans, you Papiſts are mungrels taking vpon you to [i] *feare the Lord*, and yet *ſerving idols alſo*; neglecting the ordinances and commaundements of the Lord by which this houſe is to be builded, and doating vpon your [k] *old cuſtome*, and therefore [l] *having no portion nor right nor memoriall in Ieruſalem* nor in this heauenly worke and ſeruice of Ieſus Chriſt. Indeed it is true which he ſaith, that whatſoeuer *talent of learning or knowledge hee hath attained vnto*, the *vſe and fruit thereof is due* to his Maieſtie; but the greater is his ſinne to withdraw it from him to whome it is due, being ſo farre engaged to the Pope as that his Maieſtie cannot preſume of any true and faithfull vſe thereof. As for the proofe that he alledgeth of his ſincere and dutifull affection and loue, it is altogether vnſound. And to this purpoſe I may well demaund as did *Conſtantius* the Emperour the father of the great *Conſtantine*: [m] *How ſhould they be deemed faithfull vnto their prince, who are found to be perfidious and vnfaithfull towards God?* It appeareth by that ſecret that he vttereth in this epiſtle towards the ende, that his loue is according to the rule of *Bias*, if at leaſt it were his, [n] *ſic ama tanquam aliquando oſurus*: *Loue ſo as being perhaps in time to hate.* Certaine it is, whatſoeuer he pretendeth, that neither hee nor his euer meant his Maieſtie any good, vnleſſe they could gaine him to bee that that they would haue him to be. But what is that proofe of his ſinceritie that hee alleageth? forſooth *in time of vncertaine fortune, when*, hee ſaith, *aſſured frinds are moſt certainly tried he both ſuffered diſgrace and hinderance for his loue towards his Maieſtie, being ſtiled in print, A Scotiſt in faction* Where we ſee that *a falſe merchant needeth no broker.* How cunningly he gloſeth the matter to make ſhew of great loue where indeed there was none at all. What? was it for his Maieſties cauſe that thoſe hard fortunes, that diſgrace and hinderance

[h] *Ezra* 4. 3.
[i] 2. *King.* 17 41.
[k] *verſ.* 34. & 40.
[l] *Nehem.* 2, 20.
[m] *Euſeb. de vita Conſt. l.* 1. *c.* 11.
[n] *Tulli. de amicitia.*

hinderance did befall him? Nothing lesse. The Iesuites forsooth and the Secular priests, whilest ech seeke superiority ouer other, fall together by the eares. The Iesuties procure an Archpriest, one that should be at their deuotion, to be set ouer the Seculars. The Seculars refuse to yeeld him subiection and by appeale refer the matter to the Pope. For the prosecuting of this appeale M. *Bishop* with another of his company are sent to Rome. There by the procurement of *Parsons* both hee and his fellow are clapped vp in prison; and continuing there for many weekes were at length by the sentence of their Protectour banished England, and the one of them confined to Lorraine, and the other to Fraunce. This is the maine tragedy of M. *Bishops* misfortunes, not concerning the cause of the kings Maiestie any whit at all. Onely in the managing of these matters it came to passe according to the prouerbe, that *when theeues fall out, true men come by their goods*. For whilest ech part sought to prouide the better for themselues heere in England for the time to come, the Iesuits for their aduancement laboured to entitle the Lady *Infanta* of Spaine to the succession of the crowne of England. But the Seculars presuming that if the *Infanta* were set vp, they must certainly goe downe, and chusing rather to aduenture themselues vpon vncertaine hope, then to giue way to vndoubted and certanie despaire, shrowded themselues vnder the acknowledgement of his Maiesties iust tittle, not for any loue to his Maiestie, but for hatred to the Iesuits, and for the preferment of themselues. For imagining that things vpon the death of Queene Elizabeth would grow troublesome and intending to make offer to his Maiestie of their helpe forsooth for the obtaining of the crowne, they thought by capitulations and conditions, his Maiestie preuailing, to make all sure for their part, thinking that the Iesuites by their traiterous practises had set a sufficient barre against themselues, and should be no let vnto them. Heereupon they fall to writing one against another

another, and M. Biſhop is ſtiled in print *A Scotiſh vnfaction* and to picke a thanke with his Maieſtie, writeth his *twofould diſcourſe, one for defence of his Highneſſe honour, the other of his title to the crowne of England.* A worke of ſupererogation for his part: for his Maieſtie needed no ſuch proctours as he is neither was the wrangling of a companie of baſe fugitiues ſufficient to queſtion either his Maieſties honour, or his title to the crowne. And how little hold there was in theſe his defenſes may appeare by the examples of his fellowes, Watſon and Clarke, who tooke part with him in this action: and the one of them wrote as much in the kings defence as M. Biſhop did, and yet when they ſaw vpon his Maieſties entrance that things were likely to goe otherwiſe then liked them immediately they fall to conſpiring and plotting againſt him: the caſe was altered: they were not nowe the men that they were before. The like is M. Biſhops fidelitie and loue and he himſelfe afterwards plainly giueth his Maieſtie to vnderſtand that he may hope no otherwiſe of him then he hath alreadie found in them. Yet heere he preſumeth that ſith *his zeale and loue to his Maieſtie hath heretofore drawne him without the compaſſe of his profeſſion to treat of law courſes:* therefore *his Grace will licence him out of the like zeale vnto gods truth, to ſay ſomthing in matters of Diuinitie.* But ſurely if he by his law courſes defended his Maieſties cauſe no better then by Diuinitie hee hath defended his owne, hee might very well haue ſpared that labour, and left it to them that were fit to doe it if occaſion had required, which indeed he was not. But this is the malepartneſſe and ſawcineſſe of theſe baſe vaſſals and runnagates both Ieſuites and Seculars to thruſt themſelues into matters that belong not to their profeſſion or condition: they are tampering with cauſes of kingdomes and ſtates: they will determine of titles and inheritances of crownes and ſcepters. This is their arrogancie and preſumption aſſuming vnto themſelues as if they were able for all things: all their geeſe

be ſwannes: not an aſſe amongſt them but is woorthy to ſtand with the kings horſes: not one of them I warrant you but is ſufficient enough to be a Counſellour to a Prince. They are the onely high ſpirited men, of great conceit, of deepe reach, of noble reſolution, of moſt ſpeciall & ſecret intelligence, of braue diſcourſe, that can tell great tales of *Bombomachides Clunyſtaridy ſarchides* the great *Gurguſtidonian emperour*: euen like Narciſſus, ſo farre in loue with themſelues that they are drowned in their owne pride. But we know them well enough: we ſee their foolerie and laugh at it: when they come to triall they are for the moſt part but emptie barrels: all this great noiſe prooueth in a manner nothing but meere winde. Onely we are ſorie for that as the heretickes of old by [a] ſtrange deuiſed wordes and names ſtupefied and amazed ſimple and ignorant people, and by that meanes gathering to themſelues great admiration, drew many to their hereſies: ſo theſe ſeducers with bold faces and big lookes, and brauadoes of prating and cogging doe make ſeely ſoules, vnſtable fooles, but ſpecially women to admitte them and grow in loue with them, ſo to be caried by them blindfolded to their owne deſtruction. But heere we are much to obſerue that by law courſes onely M. Biſhop defended his Maieſties title to the crowne: by Diuinitie he could ſay nothing, for his maſter Bellarmine had taught him that it is but [b] *de iure humano quòd hunc aut illum habeamus regem: it is but by the law of man that we haue this or that man to be our king*, and therefore, as hee argueth, becauſe the lawe of God is to be preferred before the lawe of man, he that by the law of man is to be king, vnleſſe he wil be a mainteiner of popiſh religion, a vaſſall & ſlaue to the Pope, by the law of God he muſt be no king. This is M. Biſhops Diuinitie, and by this Diuinitie his Maieſtie muſt haue beene ordered, if (for our iudgement) God had ſuffered him to fal into their hands. As touching his Diuinity otherwiſe which he ſaith hath bin the beſt part of his ſtudy more

[a] *Hieron. epiſt. ad Theodoram. Auguſt. de hæreſ. 6.*

[b] *Bellarm. de Rom. Pontif. li. 5. cap. 7.*

more then thriſe ſeuen yeeres, how well hee hath profited therein, wee ſhall ſee by examining the particulars of this booke.

2. W. BISHOP.

Whereinto I may conueniently enter with that golden ſentence, with which your Maieſtie began the Conference, holden in Ianuary laſt, betweene certaine of your ſubiectes, about ſome controuerſie in Religion: A Ioue principium: *or conformable to that in holy writte*, I am Alpha, and Omega, *that is*, The beginning and the end, *ſaith our Lord*: *And applying it vnto Princes, I may be bold to ſay, that nothing is more expedient and neceſſary for kings, nothing more honourable, and of better aſſurance for their eſtate, then that in the very beginning of their reigne, they take eſpeciall order, that the ſupreame, and moſt puiſſant Monarch of heauen and earth, be purely and vprightly ſerued, aſwell in their owne examplare liues, as throughout their dominions. For of Almightie God hit meere bountie and great grace, they receiue and hold their Diadems and Princely Scepters*: *and cannot poſſeſſe and enioy them (their mightie Forces, and moſt prudent Counſailes notwithſtanding) one day longer, then during his diuine will and pleaſure. Which that wiſe king witneſſeth, ſpeaking in the perſon of Gods wiſedome*, Per me reges regnant: *By me kings doe raigne. And* Nabuchodonozer *ſometime king of Babylon, was turned out to graſſe with beaſts, for ſeuen yeeres, and made to know and confeſſe, that the higheſt doth commaund ouer the kingdomes of men, and diſpoſeth of them, as pleaſeth his diuine wiſedome. But I need not ſtand vpon this point, being ſo well knowne, and duely confeſſed by your Maieſtie.*

Apoc. cap. 1. 8.

Prouerb. 4.

Dan. 4.

R. ABBOT.

Plutarch reporteth that * the nobles of Lacedemon approuing a ſpeech that was deliuered by a man of euill behauiour, cauſed the ſame to bee vttered by another

* *Plutarch. de Auditione.*

of honest life and conuersation, that it might carie the greater weight when it proceeded from a man whose doings otherwise were answerable to his wordes. M. Bishop hath here vttered a very good speech, but it soundeth not effectually from his mouth or pen: it were fit that some other man of other profession and comportment should be the writer or speaker of this matter, for he denieth to his Maiestie that supreme gouernment in causes ecclesiasticall whereby he should take vpon him to doe that that hee persuadeth him, and being sworne to the Pope he cannot but mainteine those lawes of his, whereby hee inhibiteth [b] Kings and Princes to meddle with matters of religion and of the church, and reserueth the same wholy to be ordered by himselfe and his prelates, and as for princes they must receiue and practise the same according to his order. As touching the reason also that he alleadgeth why princes should take especiall order that God bee purely and vprightly serued, *because of his meere bountie and grace they receiue and hold their diadems and princely scepters*, the Pope denieth that they hold the same immediately from God, but are to receiue them by his mediation and approbation and no longer to holde them then they conforme themselues to his lawes: [c] *Ecce nos constituti sumus super gentes & regna, &c. Behold* saith the Pope, *we are set ouer nations and kingdomes, to build vp and to plant, to pull vp and to destroy, &c.* and therefore what the wisedome of God saith as M. Bishop alleadgeth, [d] *By me kings reigne*, the same the Pope blasphemously applieth to himselfe: [e] *Per me reges regnant: By me kings doe reigne.* Thus the Pope would haue Princes as very beasts as Nabuchodonosor was, not to know of whom they hold their crownes and kingdomes but to thinke that all dependeth vpon him. But M. Bishop heere acknowledgeth the truth that of God they holde the same, and therefore should make it their speciall care that the same God be honoured accordingly. And heere vnawares hee iustifieth our doctrine as touching the Princes supreme

[b] *Dist. 96. si. imperator.*

[c] *Bulla. Pij. 5. & de maior. & obed. cap Vnam sanctam.*

[d] *Prou. 8. 15.*

[e] *Ceremon. eccle. Rom. li. 1. cap. 2.*

ſupreme authoritie for the gouernment of our church, the effect whereof we teach to bee this, to prouide by lawes and to take eſpeciall order that God bee purely and vprightly ſerued: that idolatrie and ſuperſtition bee remooued: that the word of God be truely and ſincerely taught, that the Sacraments be duely adminiſtred: that the Biſhops and paſtours diligently performe the ſeruice and duety that doth appertaine vnto them, that the commandements of God be not publikely and ſcandalouſly broken. For theſe things we acknowledge the king to be vnder Chriſt the *ſupreme gouernour* of the churches within the dominions that are ſubiect vnto him, and this duetie M. Biſhop confeſſeth to appertaine vnto him. And thus did the good kings of Iudah, Dauid, Ezechias, Ioſias, &c. Thus haue Chriſtian emperours and princes done: thus and no otherwiſe did Queene Elizabeth: and yet for the doing hereof ſhee was proſcribed by the Pope, and ſo much as in him lay depriued of her crowne and ſcepter But the good hand of that God whome ſhee ſerued was continually with her, and ſhee proſpered thereby: whileſt he that was the beginner of that tragedie and diuers other his ſucceſſours and confederates went to hell ſhee raigned with victorie and glory: ſhee was a terrour to the nations about her: ſhee died in peace, was buried in honour: left her kingdome ſafely to be entred and enioyed by his Maieſtie, and herſelfe now raigneth in heauen triumphantly for euer. In the ſame ſteps his Maieſtie walketh: and the ſame God will be his guide and defence, and we doubt not but will more and more eſtabliſh the throne of his kingdome to himſelfe and to his royall poſteritie vntill the day of Chriſt, that that Samaritan generation may gnaw their tongues for anger and enuie to ſee the walles of Ieruſalem aſcending, and the temple of God builded vp and his true religion and ſeruice flouriſhing and increaſing more and more.

3. W. Bishop,

But sithence there bee in this our most miserable age, great diuersities of Religions, and but one onely, wherewith God is truely serued and pleased, as saith the Apostle. One bodie, one *Spirit*, as you are called into one hope of your vocation, one Lord, one Faith, one Baptisme: *My most humble suite and supplication to your high Maiestie is, that you to your eternall good, will embrace, maintaine, and set forth that onely true, Catholicke, and Apostolicke faith, wherein all your most roiall progenitors liued and died: or if you cannot be wonne so soone, to alter that religion in which it hath beene your misfortune, to haue beene bred and brought vp: That then in the meane season, you will not so heauily persecute, the sincere professors of the other.*

Eph. 4.

R. Abbot.

How M. Bishop propoundeth briefely to his Maiestie the sum of his petition, the foundation whereof he layeth in a principle which wee acknowledge to be a truth, that whereas there be great diuersities of religions in the world there is but *one onely wherewith God is truely serued.* Hereupon hee frameth his humble suite and supplication that his maiestie *will embrace, maintaine and set foorth that only true, Catholicke and Apostolicke faith.* But that needeth no suite nor supplication of his: for his maiestie already doth embrace, maintaine and set foorth that one only true, Catholicke and Apostolicke faith. For what is the *Catholicke faith* but the faith of the *Catholicke church*? And which then shall we take to be the *Catholicke church*? Surely the *catholicke church* by the very signification of the woorde is the *vniuersall church* so called [a] *quia per totum est, because it is ouer all or through all the world,* and is not tied to anie countrie, place, person or condition of men, [b] *not this church*

[a] *August. de vnit. eccles. c. 2. Athanas. quæst 81.*
[b] *August. in Psal. 56.*

church or that church, as S. Auſtin ſpeaketh, but *the church diſperſed through the whole world, and not that which conſiſteth in men now preſent liuing, but ſo as that there belong to it both thoſe that haue beene before vs and that ſhall be after vs to the worldes end.* Whereby we ſee how abſurdly the church of Rome taketh vnto it the name of the *catholicke church*, and how abſurdly the Papiſtes take vnto them the name of Catholickes. The Catholicke church is the vniuerſall church: the church of Rome is a particular church therefore to ſay, *the catholicke Romane church* is all one as to ſay the vniuerſall particular church. To ſpeake by their rule, the Romane church is the head, and all other churches are members vnto it, but the *catholicke church* comprehendeth all: therefore to ſay the Romane church is the Catholicke church, is as much as to ſay, the head is the whole bodie. Neither doth it helpe them, that of olde particular churches were called by the name of *catholicke church*, it being no otherwiſe done but as *in toto ſimilari in a body where all the parts are of the ſame nature*, where euery part hath the name of the whole, and no one part can chalenge the ſame more then any other, as in the elements euery part of the fire is fire: euery part of the water water: euery part of the earth is earth, and euery part by like reaſon caryeth the ſame name. For ſo euery church where true faith was taught was called to diſtinguiſh it from hereticall aſſemblies. The [c] Catholicke church, and euery Biſhop of ſuch church was called a Biſhop of the Catholicke church, and no one church more then other aſſumed vnto it any prerogatiue of that title, Therefore they called the *catholicke faith* the faith that was receiued by the church throughout the whole world, and true Chriſtians were called *Catholickes*, [d] *ex communione totius orbis by hauing communion and fellowſhip of faith with the church of the whole world.* It is therefore a meere vſurpation, where by the Papiſtes call the Romane church *the catholicke church*, and the very ſame that the Donatiſtes of old did vſe.

of the worde catholique

[c] *Cont. epiſt. fundam. c. 4.*

[d] *Auguſt. epiſt. 43.*

vse, They held the *Catholicke church* to be at [c]*Cartenna* in Africa, and the Papistes hold it to bee at Rome in Italie. They would haue the church to bee called *Catholicke*, not by reason of the communion and society thereof through the whole world, but [f] *by reason of the perfection of doctrine & sacraments*, which they falsely challenged to themselues, and the same perfection the church of Rome nowe arrogateth to it selfe, and will therefore bee called the Catholicke church. From Cartenna the Donatistes ordeined Bishops to other countries, euen [g] to Rome it selfe: and from Rome by the Papistes order must Bishops be authorised to all other churches. They would bee taken to be [h] Catholickes for keeping communion with the church of Cartenna: and so the Papistes will be accounted Catholickes for keeping communion with the church of Rome. They held that [i] howsoeuer a man beleeued he could not bee saued vnlesse he did communicate with the church at Cartenna: and the Papistes hold that there is no saluation likewise but in communicating with the church of Rome. The Donatistes were not so absurde in the one, but the papistes are as absurd and ridiculous in the other. There was reason why Austin should be moued with the name of [k] *Catholicke* when they that were called *Catholickes* had testimonie of their faith from the communion and society of the church throughout the whole world, and were therefore so called [l] *quia communicant ecclesiæ toto orbe diffusæ*: *because*, saith Saint Austin, *they communicate with the church spread ouer the whole world*: but most sottishly is it alleadged for a motiue vnto vs, being nowe Donatistically applyed to one particular church of Rome and men bearing the name of *Catholickes* onely for communicating with that church. Surely as the name of Iewes was of old a name of honour and the proper title of the people of God, but afterwardes by their apostasie who bare it was left for a [m] name of curse and reproch: so the name of Catholickes was an honourable name and the peculiar title of the

[c] *ibid.*

[f] *ibid.* & *Breuic. collat. cum Donatist. cap. 2 die. 3.*

[g] *Cont. Cresc. Grammat. li. 2. cap. 37.*

[h] *epist. 48.*

[i] *ibid*

[k] *Cont. epist. fundament. c. 4.*

[l] *Breuic. collat. cum Donat. die. 3. cap. 2.*

[m] *Isa. 65. 15.*

the true children of the church but now by their abuſe
who haue vniuſtly taken that name vnto themſelues, it is
become a name of curſe and ſhame with the people of
GOD, and the proper badge of Apoſtates and here-[a] *Rom 2.28.*
tickes. And as the Apoſtle denieth the name of [a] Iewes
to them who yet according to the letter were ſo called be-
cauſe of the circumciſion of the fleſh, and applieth [o] the [o] *verſ.29.*
truth of the name to them who were ſo according to the
ſpirit, albeit according to the letter they were not ſo named
ſo the name of Catholickes indeed belongeth not to the
Romiſh faction, who according to the letter take vpon
them to bee ſo called, but the true meaning thereof be-
longeth to them, who although they ioy not in the literall
name, being now become by abuſe accurſed and reproch-
full, yet do follow the ſame faith which they followed who
firſt were called by the name of *Catholickes*. Let them
haue the ſhell, ſo that we haue the kernell; let them vaunt
themſelues of the empty letter ſo long as wee haue the true
vertue and ſignification of the name, The name in his true
vſe importeth them that embrace the faith of the Catho-
licke, that is, the vniuerſall church that hath beene from the
begining of the world, that is throughout the whol world,
and ſhall be to the worldes end. Now as of this Catholicke
church from the begining to the ende there is as appeareth
in the words cited by M. Biſhop. but [p] *one body*, euen as *one* [p] *Epheſ.4.4.*
Lord, one God and Father of all, ſo is there alſo but, [q] *one ſpi-* [q] *ibid.*
rit, one hope, one faith, one baptiſme, one [r] *ſpirituall meat and* [r] *1.Cor.10.3.*
drinke one religion. Let vs then looke vnto thoſe that
haue beene before vs, and conſider *Abel, Noe, Abraham,*
Iſaac, Iacob and the reſt of the Patriarches and Fathers: let
vs looke to *Moſes* and the Prophets and the whole gene-
rations of the righteous and faithfull of the old Teſta-
ment and ſee what their faith was: what was their religion
and ſeruice of God. Vndoubtedly we finde not a Papiſt
amongſt them all: we finde no ſhadow of that which they
now obtrude and thruſt vpon vs vnder the name of Ca-

tholicke religion. They did not worship idols and images they did not comming after pray to the saints that were dead before: they vsed no inuocation of angels: they knew no merits nor works of supererogation: they vowed no vowes of monkerie: they neither sold not bought pardons, nor made praiers for soules in Purgatorie: they made no pilgrimages to reliques and dead mens bones: they knew no shrift nor absolution, nor any of that rif raffe stuffe wherein the substance of Catholicke religion is now imagined to consist. But what they did, the same doe we as they worshipped God, so, sauing ceremoniall obseruations, we also worship him: as they beleeued so by [f] *the same spirit of faith* we also beleeue: as they praied, so and with the same words wee also pray according to the approoued example of their life, wee also teach men to liue. Therefore not Poperie but our religion is the Catholicke religion, becausse it is that which the Catholicke church hath practised from the beginning of the world, and Popish religion is not so. The same faith and religion which they followed and no other our Sauiour Christ at his comming further confirmed and onely stripping it of those types and shadowes, wherewith it pleased God for the time to cloth it, commended the same to his Apostles simply and nakedly to bee preached to the nations. They did so: [t] *they added nothing of their owne* they preached onely [u] *the Gospell promised before by the prophets in the holy Scriptures:* [x] *saying none other things then those which the prophets and Moses did say should come.* [y] *The Gospell which they first preached, afterwards by the will of God,* as Ireneus saith *they deliuered to vs in writing to be the pillar and foundation of our faith.* Thus then what Christ deliuered, the Apostles preached what the Apostles preached, they wrot: what they wrote, we receiue and beleeue, and [z] *beleeuing this,* as Tertullian saith, *we desire to beleeue no more, becausse we first beleeue that there is nothing else for vs to beleeue.* And therefore as Saint Austin saith, [a] *If any man, nay if an angell from heauen shall preach*

[f] 2. Cor. 4. 13.

[t] *Tertul. de præscript. adu. hæret.*

[u] Rom. 1. 2.

[x] *Act* 26. 22.

[y] *Iren. lib. 3. cap. 1.*

[z] *Tertul. de. præscript. adu. hæret.*

[a] *August. cont. Ist. Petil. l. 3. cap. 6.*

preach vnto vs concerning Chriſt, or concerning his church, or concerning any thing appertaining to our faith & life but what we haue receiued in the Scriptures of the Law and Goſpell accurſed be he. Our faith therefore, becauſe it is that which the Apoſtles committed to writing, is the *Apoſtolicke faith*, & our church [b] *ex conſanguinitate doctrinæ, by conſanguinity, & agreement of doctrine* is proued to be an *Apoſtolicke church*. Of this our *Apoſtolicke church* his Maieſty is the principall member, and vnder Ieſus Chriſt the ſupreme gouernour: this Apoſtolicke faith he embraceth, maintaineth and ſetteth foorth, and this is *the onely true Catholicke and Apoſtolicke faith*. As for M. Biſhops religion, it cannot bee the Catholicke religion, becauſe it is not that which the Catholicke church, that is, the faithfull of all ages haue practiſed: his faith is not the Apoſtolicke faith, becauſe it is not that which the Apoſtles left in writing. They make no mention of the Pope, of his ſupremacie, of his pardons, of worſhipping of images, inuocation of Saints, pilgrimages, and a thouſand ſuch other trumperies.

[b] *Tertul. vt ſupra.*

Nowe whereas hee alleageth that all his Maieſties moſt roiall progenitours haue liued and died in that which he calleth the Catholicke and Apoſtolicke faith, hee playeth the part of Symmachus the Pagan Sophiſter, who by the like argument woulde haue perſwaded Valentinian the Emperour to reſtore their heatheniſh idolatries and abhominations. [c] *We are to follow our fathers*, ſayth he, *who with happineſſe and felicitie followed their fathers.* Thus men haue hardened themſelues in their hereſies ſaying, [d] *Parentes mei quod fuerunt, hoc & ego. What my father and mother were before me, the ſame will I bee.* But his Maieſtie well knoweth that in matter of religion the example of parents is no bond to the children, but the triall thereof is, [e] *to returne to the roote and originall of the Lords tradition*, as Cyprian ſpeaketh, not *regarding what any before vs hath thought fit to be done, but what Chriſt hath done who is before all.* It is not vnknowne to his Maieſtie that there ſhould

[c] *Ambroſ. epiſt. lib. 5. in Relat. Symmach.*

[d] *Aug. Pſal. 54*

[e] *Cyprian. li. 2 epiſt. 3.*

bee a time when the kinges of the earth [i] *should giue their power and kingdom to the beast vntill the word of God be fulfilled*, and with the whoore sitting vpon many waters shoulde bend themselues to [g] *fight against the Lambe*. Wherein if any of his progenitours or predecessours haue erred, hee leaueth them to the counsell of God, but by the worde of God learneth himselfe to bee one of them that [h] *shall hate the whoore and make her desolate and naked, and shall eate her flesh and burne her with fire*. Albeit it is vtterly false which hee affirmeth that all his Maiesties progenitours, kings of these Realmes of England and Scotland liued and died in the Romish faith that nowe our Romish factours so much labour to set vp. Indeed he and his fellowes are woont to bee very lauish in their speeches of this matter, as if from king Lucius of Britaine and Donaldus of Scotland the sonely religion that had beene professed had beene the Romish idolatrie and superstition that now is practised by them: whereas it shall afterwardes plainely appeare, that at the comming in of Austin the Italian monke, foure hundred yeeres after the receiuing of the faith into this Iland, the Bishops and churches of Scotland ioyned with the Brittaines against those new obseruations which the same Austin brought from Rome, and woulde by no meanes admit thereof, and for the space of a hundred yeeres at least, refused to communicate with the English that had receiued the same. Yea and in the time of king Henry the third, twelue hundred yeeres after the incarnation of Christ, when the Popes Legate would haue entred into Scotland to visite the churches there, the king of Scots, Alexander the second, forbad him so to do, alleaging that none of his predecessors had admitted any such, neither would hee suffer it, and therefore willed him at his owne perill to forbeare: so long was it before the Popes authoritie coulde gaine any acknowledgement in that kingdome, which his agents would make vs beleeue hath beene in all ages vniuersally and vnquestionably receiued.

[i] *Apoc.* 17 13.17.

[g] *vers.* 14.

[h] *vers.* 16.

[i] *Matth. Paris. in Henric.* 3. *anno* 1238. 1239.

ceiued. But they care not indeede what they say or write, so that it may cary a magnificall and braue shewe to dazell the eyes of them that are not well acquainted with their lewd and naughtie dealing.

But M. Bishop being out of doubt that hee should not preuaile in this first part of his suite, therefore addeth the second: *Or if you cannot be won so soone to alter that religion in which it hath beene your misfortune to haue been bred and brought vp, that then in the meane season you will not so heauily persecute the sincere professors of the other.* Where we see, the presumption of a base and beggerly vassall (I forget heere that he is a Doctor of Diuinitie, I consider him as a subiect) thus to vpbraid his prince with misfortune in *his breeding and bringing vp*, whereas his Maiesties bringing vp by the singular prouidence and disposition of almightie God hath sorted to make him high & admirable amongst other princes, and hee hath learned thereby to be indeed a king, by casting off that yoke of bondage, whereby sundry other princes are enthralled to a beast: yea and by his bringing vpp is so well able to defend and maintaine the religion that he professeth, that M. Bishop must stand before him like a dumbe asse able to say nothing, but onely to repeate their olde cuckowes song, The church, the church: the fathers, the fathers, albeit he can make nothing good neither by church nor fathers. But his suite is that his Maiestie will leaue off *so heauily to persecute them*, complaining before he haue cause, and entreating his Maiestie to leaue off before he haue begun. And doth a dissembling hypocrite talke of *heauie persecution* onely for easie imprisonment and ammerciament of goods, when they in most barbarous and cruell sort by infinite vexations and torments, by rackes and strapadoes, by fire and sword, haue spilt and destroyed the bloud and liues of so many thousands of ours onely for the profession of the Gospell of Christ? But no otherwise doe they complaine of persecutions thendid of old the [k] Donatists and rumma-

[k] *Vitellius Donatista apud Genna in Catalog.*

gate Circumcellions, and wee say of them as Saint Austin did of the other: [l] *They suffer persecution: sed pro fatuitate, pro vanitate: but it is for foolery: it is for vanitie.* [m] *Foolishnesse is bound in the heart of a childe,* saith Solomon, *but the rod of correction shall driue it away from him.* Indeed they doe for the most part but play the children: it is but their will, or rather their wilfulnesse for which they suffer: they can giue no reason why they so doe, but what ignorance affoordeth them, they must follow the church: they will doe as their fathers and forefathers haue done. It is fit that a childes stomacke bee subdued with a rod, and necessarie that some course be taken for the subduing and reforming of their will.

[l] *August in Psal. 59.*

[m] *Prou. 22. 25.*

4. W. BISHOP.

Very many vrgent, and forcible reasons might be produced, in fauour and defence of the Catholicke Roman Religion, wher of diuers haue beene in most learned treatises, tendered to your Maiestie alreadie. Wherefore I will onely touch three: two of them chosen out of the subiect of this book: The third selected from a sentence of your Maiesties, recorded in the foresaid Conference.

And because that argument is, as most sensible, so best assured, which proceedeth from a principle that is either euident in it selfe, or else granted, and confessed for true: My first proofe shall bee grounded vpon that your Maiesties owne resolute, & constant opinion (as it appeareth in the said conferẽce) Pag. 75. *to witte:* That no church ought farther to seperate it selfe from the church of Rome, either in doctrine or ceremonie, then she hath departed from her selfe, when she was in her flourishing, and best estate. *From whence I deduce this reason: The principall pillars of the church of Rome in her most flourishing estate, taught in all points of Religion, the same Doctrine, that shee now holdeth and teacheth: and in expresse tearmes condemneth for errour and heresie, most of those Articles, which the Protestants esteeme to bee the principal*

parts

partes of their reformed Goſpell: Therefore if your Maeſty will reſolutely embrace, and conſtantly defend that doctrine, which the Roman church maintained in her moſt flouriſhing eſtate: you muſt forſake the Proteſtant, and take the catholicke into your Princely protection.

R ABBOT.

You talke M. Biſhop, of many vrgent and forcible reaſons, but you talke as your fellowes doe like Mountebankes and iuglers: you haue much prating and manie wordes, but your reaſons when they are duely examined are as light as feathers before the winde. Neyther woulde they ſeeme other to your owne followers, but that you bewitch them to this principle that they muſt reade nothing written on our part for anſwere of them. We ſee your vrgent and forcible reaſons in this booke which you tell vs is *the marrow and pith of many large volumes.* I doubt not but by that time I haue examined the ſame, your owne pupills and ſcholers, if they reade the anſwer, will account you a meere ſeducer, a coſener and abuſer of them, and will deteſt you accordingly. But to beginne withall, you offer three reaſons to his Maieſtie in your epiſtle for the iuſtifying of your Romiſh religion and for the empeaching of ours: *two choſen out of the ſubiect of this booke: the third ſelected from a ſentence of his Maieſtie* deliuered at the Conference. Now if theſe reaſons proue reaſonleſſe, then your reaſon, M. Biſhop, ſhoulde haue taught you more manners and duetie then thus to trouble his moſt excellent Maieſtie with your reaſonleſſe reaſons. To examine them in order, his firſt reaſon is grounded vpon a principle moſt iudicioully and ſoundly affirmed by his Maieſtie at the Conference aforeſayd: [a] *That no Church ought further to ſeparate it ſelfe from the church of Rome in doctrine or ceremonie, then ſhee hath departed frō her ſelfe when ſhee was in her flouriſhing and beſt eſtate, and,* which is ſubtillyleft out by M. Biſhop, *from Chriſt her lord and head,* For ſeeing it cannot

[a] Conſer. pag. 75.

cannot bee denied but that the church of Rome was once sound and vpright in the faith, the Apostle bearing witnesse that [b] *their faith was published throughout the whole world*, it must needes follow that what shee hath not since that time altered is still vpright and sound, and therefore to bee imbraced. Nowe from hence M. Bishop argueth thus that *the principal pillars of the church of Rome in her most flourishing state taught in all points of Religion the same doctrine that shee now holdeth, and in expresse termes did condemne for errour and heresie* the most of the articles of our religion: therefore if his Maiestie will embrace that doctrine which the Roman church maintained in her most flourishing estate he must forsake the Protestant & receiue the Catholicke into his princely protection. But soft and faire Maister Bishop, there is no hast. Your proposition yet remaineth to bee prooued, which you cannot prooue, and it is indeede grosly and absurdly false. Wee hope you will not denie but that the Apostle Saint Paul was one principal pillar of that church, who there shed his bloud for the witnessing of the faith. Hee wrot an epistle to the church of Rome at that time when the faith thereof was most renowmed through the worlde. Hee wrote at large comprehending therein as Theodoret sayth [c] *Omnis generis doctrinam & accuratam copiosamq; dogmatum pertractationem: doctrine of all sortes, or all kinde of doctrine, and very exact and plentifull handling of the points thereof.* Now in all that epistle what doth he say either for you or against vs? nay what doth he not say for vs against you? Hee condemneth [d] *the changing of the glorie of the incorruptible God into the similitude of the image of a corruptible man, and* [e] *worshipping the creature instead of the Creatour.* It is for vs against you: for you by your schoole trickes doubt not to teach menne by the image of a man to worship God, and by religious deuotions of prayers and offerings to worshippe Saints and Saints images instead of God. Hee sayth, and we say the same, that [f] *the righteousnesse of God is from*

[b] Rom. 1. 8.

That the doctr. of the pr. sent ch. of Rō contr. to that in ep. ad Ro.

[c] Theodoret. præfat. in epist. Pauli.

[d] Rom 1. 23.

[e] Vers. 25.

[f] Rom. 1. 17.

from faith to faith. You ſay otherwiſe that it is from faith to workes: that faith is but the entrance to workes, and that in workes the righteouſneſſe of God doth properly conſiſt. The Apoſtle in expreſſe termes affirmeth, [g] *imputation of righteouſneſſe without workes*, we doe the ſame, but you profeſſedly diſpute againſt it. Hee teacheth vs that [h] *eternall life is the gift of God through Ieſus Chriſt our Lord*: but you M Biſhop, tell vs that all [i] *that are of yeares of diſcretion muſt either by their good cariage deſerue eternall life, or elſe for their bad behauiour be diſinherited*. He telleth vs againe, and againe, [k] *concupiſcence is ſinne, to luſt is to ſinne*, and by *the law* it is knowne ſo to bee: wee ſay the ſame, but you goe about to make vs beleeue that it is not ſinne. He ſaith of the [l] *ſpirit of adoption, the ſame ſpirit beareth witneſſe with our ſpirit that we are the ſonnes of God*: but you ſay we haue no ſuch witneſſe whereby we ſhould beleeue that we are the ſonnes of God. He ſaith the [m] *ſufferings of this time are not worthy of the glory that ſhall be reuealed vnto vs*: but you ſay they are worthy. He ſaith nothing for thoſe points for the deniall whereof M. Biſhop condemneth vs, nothing for iuſtification before God by workes, nothing for free will; nothing for reliques, nothing for the merit of ſingle life, nothing for prayer for the dead, nothing for Traditions, nothing for any of the reſt. Now in this caſe, M. Biſhop, it hadde beene fit that you ſhould by very good reaſon haue ſatisfied his Maieſty how it ſhoulde bee probable or poſſible that the Apoſtle writing at large to the Church of Rome, ſhoulde not once mention any of thoſe maine points wherein the religion of the church of Rome now wholy conſiſteth, if the church of Rome were then the ſame that now it is: that he ſhould ſay nothing of the prerogatiue of that church, nothing of the Pope, of his pardons, of the Maſſe, of tranſubſtantiation, of Moonkiſh vowes, of images, of pilgrimages, of prayer to Saintes, of all the reſt of your baggage ſtuffe: in a word that he ſhould be a Papiſt, and yet ſhould write

[g] *Rom.* 4. 6.
[h] *Pag.* 6. 23
[i] *Pag.* 98.
[k] *Rom.* 6 27 *&c.*
[l] *Rom* 8. 16.
[m] *Rom.* 8. 18.

nothing but what in shew at least serueth the Protestants turne: only we must be perswaded forsooth that "*where any thing soundeth contrary to the Romish faith, we faile of the right sense.*" But vndoubtedly: M. Bishop, either Saint Paul was a Protestant, or else he dealt very negligently in your behalfe. Saint Peter was another principall pillar of that church, the founder and head thereof as you perswade vs. What, would he also forget the triple crowne? would he say nothing of all those things? Not a worde. There is nothing hindereth in either of his Epistles but that he also must be taken for a Protestant. Me thinkes here you should fare as in another cause [o] *Robertus Licienſis* did before the Pope. You should spit and cry out *fie vpon Peter fie vpon Paul.* Would they not thinke these trash and trinkets of ours so much woorth as to speake of them? Ah these Protestants, these heretickes, they say all for them, and nothing at all for vs. But alas. Peter and Paul had not heard of any of these things and therefore no marueil that they wrote nothing of them. They read Moyses and the prophets: they preached as Christ did according to the scriptures: the Catholicke religion that had beene from the beginning of the world they continued: betwixt the old and the new testament we see a woonderfull agreement, but concerning Popery we see nothing.

" *Rhem Test. argum. of the epist. in gener. rall.*

[o] *Erasm. de rat. concion. lib. 3.*

Well, M. Bishop, let vs leaue Peter and Paul for heretickes: let vs see whether those that succeeded did all teach the same doctrine that the church of Rome now teacheth. Eleutherius the Bishop of Rome being sent vnto by Lucius king of this realme for a copy of the [p] Roman constitutions for the gouernement of his new conuerted church and of the Imperiall lawes for the better ordering of his common wealth about 150 yeeres after the death of Christ, for answere writeth vnto him: that *hauing receiued in his kingdome the lawe and faith of Christ, and hauing now the old and new testament, he should by a Councell of his realme take lawes from thence to gouerne thereby: that he was the vi-*

[p] *Holinsh. descript. of Britaine cap. 7. Annals of England by Iohn. Stow.*

car

car of God in his kingdomes: that the people and nations of the kingdome of Britaine were his, euen his children: that ſuch as were deuided he ſhould gather them together vnto the law of Chriſt: his holy church to peace and concord: and ſhould cheriſh, maintaine, protect, gouerne and defend them. &c. But now the religion of Rome hath altered that ſtile and telleth vs that not the king but the Pope is [q] *Gods vicar vpon earth*, his vicar generall for all kingdomes: and as for the church, the matters and gouernement thereof belong not to the king: who if hee make any lawes concerning religion, [r] *he chalengeth to himſelfe anothers right*, that is, the Popes: becauſe God would not *haue the worke of Chriſtian religion to be ordered by publicke lawes or by the ſecular powers but by Popes and Biſhops.* Anacletus Biſhop of Rome and after him Calixtus ordeined [s] *that conſecration beeing done all ſhould communicate or elſe be excommunicated: For ſo, ſay they, the Apoſtles did ſet downe and the holy church of Rome obſerueth.* But the church of Rome that now is maketh it lawfull for the prieſt to receiue alone: the people in the meane time ſtand gazing and looking on: and the ſight only muſt ſuffice them. Iulius the biſhop of Rome diſallowed [t] *intinctam Euchariſtiam, the dipping of the Euchariſt* the ſacrament of Chriſts body in the cup, *becauſe no witneſſe hereof was brought out of the Goſpell, but there is mentioned the commending of the bread by it ſelfe, and the cup by it ſelfe.* But now by the Canon of the maſſe the prieſt muſt [u] *dippe the third part of the conſecrated hoſt in the ſacrament of the bloud and then prayeth that this mixture may be healthfull to himſelfe and all the receiuers vnto euerlaſting life.* Gelaſius Biſhop of Rome ſaith as we ſay that [x] *in the ſacrament is celebrated an image or ſemblance of the body and bloud of Chriſt, and that there ceaſeth not to be the ſubſtance or nature of bread and wine*: But now the Romiſh religion maketh them heretickes that ſay the ſacramẽt is the image or ſemblance of the body and bloud of Chriſt and not the body and bloud it ſelfe, or will not beleeue that the bread

ibi. Lodr. de libr. pſ. c. 5. of Rog. contr. to the ancient Eng. c. 5.

[q] *Sext. proœm. in gloſſa.*

[r] *Diſt. 96. ſi imperator.*

[s] *Diſt. 1. Epiſcopus. & 2. Pertacta.*

[t] *De conſecrat. diſt. 2. Cum omne:*

[u] *Breuiar. Rom. in Canone miſſæ.*

[x] *Gelaſ. cont. Eutych. & Neſtor.*

and wine are substantially and really turned into the same body and blood, albeit they beleeue with the same *Gelasius* that the sacrament *is a diuine thing, and that thereby wee are made partakers of the diuine nature*, euen of Christ himselfe really and substantially, but yet spiritually, with all his riches becomming ours, and being eaten of vs, not by our teeth into our bellies, but by faith into our hearts vnto euerlasting life. The same *Gelasius* when he vnderstood that some [y] *receiuing onely the portion of the sacred body of Christ, did forbeare the cup of his sacred blood*, did forbid *that superstition*, and willed *that either they should receiue the Sacrament whole, or be kept from the whole, because the diuiding of one and the same mysterie cannot come, without great sacriledge*: but now the church of Rome is so farre off from acknowledging the diuiding of that mysterie to be sacriledge as that thee pretendeth to be mooued [z] *with iust causes and reasons* (such as Christ and his Apostles and the primitiue church had neuer the witte to consider of) to administer the sacrament to the people *onely in one kind*, and pronounceth them accursed that say thee erreth in so dooing. *Leo* bishop of Rome speaking of the Martyrs saith, [a] that *although the death of many saintes hath beene precious in the Lordes sight, yet the death of no innocent person hath beene the propitiation of the world, that the righteous receiued crownes but gaue none, and that of the fortitude of the faithfull haue growen examples of patience, not gifts of righteousnesse: that their deaths as they were seuerall persons were seuerall to euery of themselues, and that none of them by his death paied the debt of any other man, because it is onely our Lord Iesus Christ in whom all were crucified, all dead, all buried, all raised againe from the dead*: but now the church of Rome hath changed that language, and telleth vs that there are [b] *superabounding passions and satisfactions of the saints*, wherein they haue suffered more then is due for their owne sinnes, and which doe serue to supplie the necessitie and want of others, and that they doe thereby *pay the*

ibid.

[y] *De consecr. dist. 2. Comperimus.*

[z] *Concil Trident. sess. 5. can. 2.*

[a] *Leo epist. 81*

[b] *Bellar. de Indulgent. l. 1. c. 2. Rhem. annot. in Col. 1 24. Extrauag. de pœnitent. & rem. cap. Vnigenitus.*

the debt of other men, that heereof is growne a *treasure* in the church of Rome which is to bee dispensed and disposed by the Pope, and that hence his *Indulgences and pardons* haue they grounded. The same Leo did not take vpon him to call generall Counselles, but when occasion of the heresie of Eutyches so required, made request to the Emperour Theodosius that hee woulde [c] commaund a Counsell, and often entreated that hee woulde appoint the same in some place of Italy, which notwithstanding the Emperour would not but commaunded it to bee holden at [d] Ephesus: and Martianus after at [e] Chalcedon, and that when [f] Leo againe would haue had it deferred to a better opportunitie, as in deed the [g] *affaires of the Church after that the Emperours were Christians seemed to depend vpon their will, and at their liking the greatest Counselles were assembled* as Socrates witnesseth: "*secundum sanctionem imperialem, per imperialem sanctionem*, as the sixt synod in Trul'o [i] often repeateth, yea and so as that the Emperour at his pleasure was president of the Counsell, as in that sixt synod was Constantinus the fourth: but now the calling and presidencie and confirmation of Counselles is defended to belong wholy to the Pope: as for Christian Emperours and princes they haue nothing to doe but to send when he calleth, and to receiue what hee confirmeth The same Leo professed [l] *his obedience to the Emperours appointment and will*, to Theodosius and Martianus, and Agatho the Bishop of Rome [m] *his due obedience to* Constantinus the fourth, and *what your Maiesties clemencie hath commanded*, saith he, *our seruice hath obediently performed*: [n] *the emperour being honoured* according to the ancient doctrine of the church *as next to God & inferior to God onely*: but since that time the Romish doctrine is, that looke [o] *how much the Moone is lesse then the Sunne, so much is the Emperour inferiour to the Pope*, and therefore they haue written him [p] *the Popes man*, and made him [q] to holde his stirrop, and appointed him to hold the basin to him, and

[c] *Leo epist.* 9 23.24.31.
[d] *Epist.* 23
[e] *Epist.* 49
[f] *Epist.* 42.47. 48.
[g] *Socrat. hist. eccles. lib.* 5. *in proœmio.*
[h] *Synod* 6. *Constantino polit. Act.* 1.
[i] *Action.* 4.5 6
[k] *ibid. Act.*
[l] *Leo ep* 16. 57
[m] *Agath. epist. ad Constantin. Synod* 6. *act.* 6
[n] *Tertull. ad Scarp. & Apologet. ca.* 30.
[o] *Decre. Greg. de Minor. & obedien. ca. solite.*
[p] *Catalog. sanct. vitæ. ex Radulfo*
[q] *Sacro Cerem. eccles. Rom.*

to doe sundry other offices of seruice, and to make all sure the Pope hath made him to [r] sweare fidelity and alle-
geance vnto him. [s] *There is no doubt*, saith the Pope, *but we haue superioritie ouer the empire*, [t] *Who doubteth but that Priests are the fathers and masters of kings and princes? It is miserable madnesse for the children to goe about to subiect to them their fathers or scholers their masters*. And therefore [u] *Christian emperours must subiect their executions to the Ecclesiasticall prelates, and not prefer them*. Pelagius the bishop of Rome, the first of that name, admitted a maried man to be [x] bishop of Syracusa, onely putting in caution that he should not dilapidate the church goods, and transferre the same to his wife and children, the danger whereof he signifieth *was the cause of that constitution which did forbid a man hauing wife and children to be preferred to a bishopricke: otherwise a man is not repelled for wife and children*, saith the glosse, *because the Apostle permitteth the same*: but now the church of Rome will by no meanes admit married men to be bishops or priests, not for that they would auoide the dilapidating of the church goods, (for that is a thing common with the Popes themselues to applie all *to satisfie the greedinesse and couetousnesse of their familiars, their brethren, their nephewes*, vnder which name cõmonly go their bastards) but because they ascribe to mariage, as the old heretickes did * *pollution and vncleannes*, which can not stand with the sanctitie and holinesse of the priestly function. The Emperours of Rome Theodosius and Valens according to the doctrine of the auncient church of Rome [a] *vpon care of preseruing the religion of the high God, did forbid the making, grauing, or painting of the Crucifix and commanded it vpon penaltie to be abolished where soeuer it was found*: but now not the making onely but also the worshipping of the Crucifix with diuine honour and worship is a matter of high religion in the same Church of Rome. Gregory bishop of Rome taught [b] *that all the merit of our vertue, all our righteousnesse, is but vice and vnrighteousnesse*

[r] *Dist. 69. Tibi. domino.*
[s] *Clement. de appellat. cap. Pastoralis.*
[t] *Dist. 95. Quis dubitet.*
[u] *Dist. 96 si imperator.*
[x] *Dist. 28. de Syracusana.*
[y] *Glossa. ibid.*
[z] *Platin. de vit. Pontif. in Iona. 16.*
* *Bellarm. de. Clericis lib. 1. cap. 19.*
[a] *Pet. Crinit. de honest. disciplina lib. 9. ca. 9.*
[b] *Gregor. Moral. lib. 9. cap. 1 & 14.*

righteousnesse if it be strictly examined: it needeth therefore
praier after righteousnesse, saith he, that whereas being sifted
it would quaile, it may by the onely mercy of the iudge stande
for good: Yea and Bernard by the same doctrine of the
church of Rome saith, that [c] mens merits are not such as that
eternall life should be due vnto them of right, or that God
should doe wrong if he did not giue the same; [d] they are the
way to the kingdome, saith he, but not the cause of obteining the
kingdome: but now the church of Rome attributeth so
great perfection of righteousnesse to good works, as that
[e] they fully satisfie the law of God, and [f] woorthely deserue
eternall life: yea they affirme them to be [g] so farre meritorious
as God should be vniust if he rendered not heauen for the
same, charging the iustice of God not in respect of his pro-
mise as the Apostle doth, but in respect of the merit & de-
sert of works. The same Gregory affirmeth, that [h] Missa, the
masse was so called for that they were to be dismissed, or sent
away by the deacon that did not receiue the holy communion
for that they that should not be present at the celebration of the
sacrament were commanded to goe forth: therefore saith
he, vnlesse at the voice of the deacon after the manner of our
auncestors they that doe not communicate be willed to goe
foorth, the seruice which is called the Masse is not rightly per-
formed: but now the Romish masse is thought to be right-
ly and duely performed albeit no man communicate but
the priest, and without any dismissing of them, that do not
addresse themselues to the communion, the people, as was
saide before, being but onely spectatours and lookers on.
The same Gregory affirmed that [i] whosoeuer called himselfe
or desired to be called the vniuersall bishop, was the forerunner
of Antichrist and [k] did propose to himselfe to follow him who
despising the legions of Angells that were placed in society with
him did endeuour to grow vp to the top of singularity, that he
might seeme to be vnder none and himselfe alone to be aboue all.
he calleth it a new name, a name of errour, a fonde name,
proud, peruerse, rash, wicked, prophane, which, saith he,

none.

[c] Bernard. in Annunciat. ser. 1.
[d] De lib. arb. & Grat. in fine.
[e] Trident Synod. sess. 6. c. 16.
[f] Rhem. Annot. in 2. Tim. 4. 8.
[g] In Heb. 6. 10.
[h] Citatur in orthodoxo consensu de sacr. Eucharist. ca. 2. ex Liturg. Georg. Cassandri.
[i] Greg. epist. lib. 6. ep. 30.
[k] Lib. 4. epist. 32. 36. 38.

none of my predecessours consented to vse · by which no manne hath presumed to be called that was in truth a holy man: but soone after the time of Gregory the Bishop of Rome tooke vppon him that hatefull name, and hath since continued the same, challenging the [l] *whole worlde to be his diocesse*, and is growne to that height of pride as that hee doubteth not to proclaime *that it* [m] *standeth vppon necessity of saluation for euery soule to be subiect to the Bishop of Rome.* Gregorie the ninth Bishop of Rome, though liuing in latter time of great corruption, yet by the auncient doctrine of the Church of Rome could say that [n] *the not knowing of the scriptures by the testimonie of truth it selfe is the occasion of errours, and therefore that it is expedient for all men to read or heare the same*: but now the Romish doctrine is that it is pernitious for the people to meddle with the scriptures, that the reading and knowledge thereof is the breeding of errour and heresie, and as dogs from holy things, so the people must be seclued from the reading and vse of them. Hierome and Ruffinus by the doctrine of the church of Rome exclude from the Canonicall scriptures the same bookes that wee doe: the bookes of [o] *Iudith, Tobias, Wisedome, Ecclesiasticus, Baruch*, and the rest: they say plainely: *Non sunt in Canone: non sunt Canonici: they are not Canonicall or in the Canon:* [p] *the church readeth them for instruction of manners, not to giue any authority to any ecclesiasticall doctrine*. but now the Church of Rome will haue them to bee receiued and beleeued for [q] Canonicall scriptures, and of equall and like authority with all the other bookes. Vigilius borne at Rome and Bishop of Trent according to the doctrine of the church of Rome that then was, affirmeth that [r] *the body of Christ when it was vpon the earth was not in heauen, and that now because it is in heauen, it is not vpon the earth*: but now the [s] Counsel of Trent and church of Rome woulde perswade vs that the very body of Christ though it bee in heauen yet is really and substantially here vpon the earth also, vpon the

[l] *Decret. Greg. de foro competenti. cap. Licet.*
[m] *Extrauag. de maior. & obed. cap. vnam sanctam.*
[n] *Greg. epist. ad German. Archiep. Constant. apud Matth. Paris. in Henrico tertio.*
[o] *Hieron. in prolog. Galeato. & Ruffin in expos. symb.*
[p] *Hieron. præf. in lib. Salomonis. Ruffin. vt infra.*
[q] *Concil. Trident. Sess. 4. c. 1.*
[r] *Vigil. cont. Eutychen l. 4.*
[s] *Concil. Trid. Sess. 3. sub Iulio 3. Cap. 1.*

the altar, and in the pyxe and in the prieſts belly and in the bellies of as many as are partakers of the ſacrament. Tertullian being [t] for enuy of the clergy of Rome fallen to the hereſie of Montanus and thereupon oppugning the doctrine of the ſame church, declareth what the ſaide church then taught concerning faſting, of purpoſe to diſpute againſt it: [u] *They ſay*, ſaith hee, *that men are to faſt indifferently at their diſcretion, not by commaundement: euery man according to his owne times and occaſions: that the Apoſtles did ſo obſerne, impoſing no yoke of ſtanding faſtes and ſuch as ſhould in common be kept of all: that in Xerophagijs, in our faſtes with bread and water there is ſomwhat neere to heathenish ſuperſtition, perfourming the purificatcns of Apis, Iſis and Cybele by the forbearing of certaine meates: whereas faith being free in Chriſt oweth not to the Iewiſh law the forbearing of any meates, being at once admitted by the Apoſtle into the whole ſhambles: the ſame Apoſtle being a deteſter of them that forbid to marry and commaund to abſtaine from meates created of god, & therefore that we were noted in them that ſhould in the laſt times depart from the faith &c. ſo they ſay that we alſo are reprooued with the Galatians as obſeruers of daies and moneths and yeeres, They alleage alſo that Eſay ſaid, The Lord hath not choſen ſuch a faſt, that is, not forbearing of meates but workes of iuſtice, which he there ſetteth downe: yea and that the Lord himſelfe in the goſpell anſwereth briefly as touching all ſcrupuloſity concerning our liuelihood, that a man is not defiled with thoſe things that enter into his mouth, but with thoſe things that come out of the mouth: he himſelfe eating and drinking ſo as that they noted him for it: Behold a glutton and a drinker of wine: that the Apoſtle alſo teacheth that meat commendeth vs not to God, neither hauing the more if we eate, nor the leſſe if we eate not. It is needefull that withall my hart I beleeue and loue God, and loue my neighbour as my ſelfe: for in theſe two commaundements ſtandeth the whole law and prophets, and not in the emptineſſe of my belie.* See M. Biſhop how like a Proteſtant the church of

Faſting.

[t] *Hieronym. in Catal. ſcrip. eccleſiaſt.*

[u] *Tertull. de. ieiunio adu. Pſychicos.*

Rome spake in those daies. Would you not thinke that Luther, or Caluin, or Beza were the authour of those wordes? How highly doe you regard these arguments from vs which the church of Rome foureteene hundred yeeres agoe vsed to the very same purpose that wee nowe doe? But the church of Rome hath learned nowe to sing another song: she condemned the heresie of Montanus then, but now shee maintaineth it. I auouch it, M. Bishop, that concerning fasting, neither you nor all your fellowes are able to acquit the church of Rome that now is of the heresie of Montanus. The Montanistes appointed [x] certaine and standing daies for fasting and forbearing of certaine meates: so doe the Papistes. The Montanistes did not take any creature or meate to be [y] vncleane, but did only by way [z] of deuotion as they pretended forbeare at certaine times: and the Papists also doe the same. The Montanistes being vrged with the place of Saint Paule to Timothy, of them *that commaund to abstaine from meates*, answered that that place touched Marcion and Tatianus & such other who condemned the creatures as euil and vncleane, not them who did not reiect the creatures, but onely forbeare the vse of them at somtimes: [a] the same answere giue the Papistes. The Montanistes tooke their very fastings to be a [b] seruice and worship of God: so doe the [c] Papistes. The Montanistes thought that their fasting did [d] merit at Gods hands: that it was a satisfaction for sin, an expiation of sinne: that emptinesse of belly did much auaile with God, and made God to dwell with man: the same effects doe the Papists teach of their superstitious fastes. Looke what arguments the Papistes vse for their fastings, the very same Tertullian vsed for the Montanistes. Looke what cauills and calumniations the Papistes vse against vs of feasting in steed of fasting, of Epicurisme and pampering the belly, the same Tertullian being a Montanist vsed against the doctrine of the church of Rome that then was, whereas neither that church

[x] *Tertul. de ieiunio.*
[y] *Ibid. Non ex institutione, sed ex deuotione: non ex fastidio sed ex officio: non reiecimus sed differimus.*
[z] *Ibid prædamnant hæreticos perpetuam abstinentiam præcepturos ad destruenda & despicienda opera creatoris: quales apud Marcionem, apud Tatianum, non apud Paracletum.*
[a] *Rhem. Annot. in 1. Tim. 4. 3.*
[b] *Tertul. ibid. Dei nostri officia indic Paracl. tus. In honorem creatoris*
[c] *Bellar. de bon oper. in part. c. lib. 2. ca. 8.*
[d] *Tertul. ibid. Ratio promerendi deum expiat delictum: deo satisfacit: de deo meretur. &c.*

church then, nor we now do reiect that true faſting which the ſcripture teacheth, but only thoſe opinions of faſting which the Montaniſtes firſt deuiſed and the Papiſts haue receiued againſt the ſcripture: to forbeare continually by way of religion ſuch and ſuch daies, from ſuch and ſuch meates with a minde therein and by their verie forbearance to do a worſhip to God, to ſatisfie for ſinne, to merit and purchaſe the forgiueneſſe thereof and to deſerue eternall life.

But to the hereſie of Montanus the Church of Rome hath added the practiſe and defence of ſundry other hereſies which were condemned of old by the ſame Church. The Collyridians were adiudged hereticks for worſhipping the Virgin Mary and offering vnto her: Epiphanius calling it [c] *a wicked and blaſphemous act, a deuilliſh worke & the doctrine of the vncleane ſpirit*: affirming that [f] *ſhe was not giuen vs to be worſhipped: that becauſe men ſhould not to much admire or thinke to highly of her, therefore hee ſpake to her* in that ſort in the Goſpell, *Woman, what haue I to doe with thee? that none of the prophets taught to worſhip any man therefore not a woman: that if God would not haue the Angells to be worſhipped, much leſſe a woman: that the ſonne of God tooke fleſh of the holy virgine, but not that ſhe ſhould therefore be worſhipped: not to make her a God; not that we ſhould offer in her name: that ſhee ſhould be in honour, but yet let no man worſhip her*, ſaith he: *let them not ſay, we doe honour to the Queene of heauen.* Yet the Church of Rome that nowe is worſhippeth the Virgin Mary, prayeth and offereth vnto her vnder the name of the *Queene of heauen*, and accounteth them hereticks that will not ſo doe. [g] Carpocrates and his minion Marcellina were condemned for hereticks for worſhipping as other images ſo namely the images of Ieſus Chriſt: yet now the papiſtes doe the ſame, and not withſtanding will be accounted Catholickes. The councell of Laodicea, approoued by the old church of Rome, did forbid [h] *to pray to Angels or to worſhip them*, and they that did

[c] *Epiphan. hær. 78. Antidico. mar.*
[f] *Idem hær. 79. collyridian.*
[g] *Iren. lib. 1. ca. 24. Auguſt. de hæreſ. ad Quodvultd.*
[h] *Theodoret. in ep. Coloſſ. 2.*

did ſo were accounted [i] heretickes, but worſhip and prayer to Angelles is a part of Catholicke doctrine with the church of Rome that now is. The councell of Gangra approoued likewiſe by the old church of Rome condemned the Euſtathians for heretickes for taking exception againſt maried prieſts, and to that purpoſe ſet downe this Canon: [k] *If any man except againſt a prieſt that is maried, as by occaſion of his mariage that he ought not to miniſter, and doth therfore forbeare from his oblation or celebration, accurſed be he:* but the latter church of Rome excepteth wholly againſt maried prieſtes, and namely Gregorie the ſeuenth [l] forbad all laie men to be preſent at the celebrations of any ſuch prieſts as were maried, *an example very ſtrange*, ſaith Mathew Pariſ. *and very vnaduiſed as many thought.* The Valentian heretickes aud Heracleonites were condemned by the old church of Rome for vſing [m] expiations and redemptions by annoynting men when they were about to die: yet thereof hath the church of Rome now framed to themſelues their ſacrament of *extreme vnction.* It was hereſie in the Pelagians with the old church of Rome to affirme in this life a poſſibilitie perfectly to fulfill the law of God, and [n] S. Hierome as touching this poynt expreſly diſputeth againſt them: but now it is hereſie with the church of Rome to affirme and teach the ſame that Hierome did, as M. Biſhop afterwards giueth to vnderſtand. The ſame Pelagians were accounted heretickes for ſaying that a man in this life might be ἀναμαρτητος [o] *without ſinne*, and that by baptiſme he becommeth ſo: but now the church of Rome teacheth the ſame, and M. Biſhop in plaine termes telleth vs that [p] *there is no more ſinne left in the newly baptized man, then was in Adam in the ſtate of innocencie*: to which ſtate of baptiſme they alſo equall a man when he is ſhriuen to the prieſt, and of him hath receiued abſolution from his ſinnes. I reſerue the Pelagians doctrines of free will and ſatisfaction to their due place, where God willing it ſhall appeare that therein alſo the now

[i] *Aug. de hæreſ 39.*

[k] *Concil. Gangr. cap. 4.*

[l] *Matth. Pariſ. in Willielmo.*

[m] *Iren. l. 1. c. 18. Epipha. hær. 36. Aug. de hæreſ. 16.*

[n] *Hieron adu. Pelag. l. 1 2. 3. & ad Cteſiphontem.*

[o] *Hieron adu. Pelag. l. 2. & 3 Auguſt. cont. 2. epiſt. Pelag. li. 4. c. 7. Oroſ. Apologet. de arbit. libert.*

[p] *Pag. 32.*

now church of Rome approueth thoſe points as Catholicke and true for which the auncient church of Rome condemned them. Yea ſo farre is the Pelagian hereſie in requeſt with the Papiſtes, as that [q] Fauſtus a Biſhop of Fraunce at that time a maintainer thereof, is by ſome of them recorded for a Saint, and his booke which he hath written in behalfe thereof is called [r] *opus inſigne, a notable worke*: and by other [t] ſome the doctrine of S. Auſtin againſt the Pelagians concerning predeſtination is oppugned, which of old was acknowledged by the church of Rome to be the Catholicke doctrine of the church.

[q] *Bigne. Biblio ſacra. tom. 2. & in indice author. alphabet. edit.*

[r] *ibid. tom. 4.*

[t] *Oſor. de iuſtitia. lib. 9.*

I omit many other matters that might heere bee added perſwading my ſelfe that I haue ſayde enough to trouble M. Biſhop in the prouing of that that he hath propounded, that *the principall pillars of the church of Rome in her moſt floriſhing eſtate, taught in all points of religion the ſame doctrine that ſhe now holdeth and teacheth, &c.* Only for concluſion let me ask him what biſhop of Rome there was for the ſpace of a thouſand yeeres after Chriſt that practiſed or taught that concerning pardons, which is nowe practiſed and taught in the church of Rome: that the Biſhop of Rome hath any authoritie to giue ſuch libels of Pardon, or that it is in him to giue faculties and authority to others to grant the like with reſeruation of ſpeciall caſes to himſelfe? or that hee can for ſaying ſuch or ſuch prayers, or for doing this or that releaſe a man from Purgatory for ſo many hundred or thouſand yeeres? What biſhop of Rome was there that did proclaime a Iubilee with promiſe that all that would come to Rome to viſite the churches that yeere ſhoulde haue full and perfect forgiueneſſe of all their ſinnes? or that did charge the Angels as did [t] Clement the ſixt, that whoſoeuer ſhould die in his iourney thitherward, they ſhould bring his ſoule into the glorie of Paradiſe: which of them did take vpon him the authoritie to be Canonizer of Saints? who euer beleeued or taught as it is nowe receiued in the church of Rome, that

[t] *Baleus in Clemen. 6.*

the [u] *bishops blessing* is the forgiuenesse of veniall sinnes Other innouations I will passe ouer to further occasion? but concerning these matters in this place, I would pray M. Bishop to let vs be satisfied how the principal pillars fo the Church of Rome haue in *all points* taught the same that the church of Rome teacheth now. The truth is, that as the name of [x] *Theseus his shippe* continued a long time when as it was so altered by putting in of new planks & boords as that it had nothing left of that that was in it when it was first builded by *Theseus*: so the church of Rome still continueth her name, and would be taken to be the same, albeit by chopping and changing shee is come to that passe, that shee hath in a manner nothing left of that doctrine for which she was first called *the church of Rome*. But M. Bishop taketh vpon him to proue the contrarie; let vs now examine what his proofes are.

[u] *Sext. proæm. in gloss. Rhem. Annot. in Math. 10. 12.*

[x] *Bodin. de rep. lib. 1. cap 2.*

5. W. Bishop.

To demonstrate vnto your Maiestie, that we now hold in all points, the very same doctrine, which the most approued ancient Doctors and holy Fathers held and deliuered: Because it is too long for an Epistle, I reserue it to the booke it selfe, for the points it handleth; and will here briefly note out of it some such old reproued errors, that the Protestants doe reuiue, receiue, and auowe, as the very sinnewes of their Gospell. Martin Luther *the ring-leader of the new pretended reformatiō, laieth for the ground-worke of his Religion.* That man is iustified by onely faith: *and in this he is applauded and followed of all Protestants: and yet as testifieth the most sound witnesse of antiquitie,* S. Augustine, *that* only faith is sufficient to saluation, *was an error sprong vp in the Apostles daies: against which the Catholicke Epistles of* S. Peter, *and* S. Iames, *and* S. Iohn, *were principally directed. And the author of that error was that infamous sorcerer* Simon Magus, *as the blessed Martyr* Ireneus *hath recorded in his first booke against heresies.*

[w] *Aug. de fide & operibus. ca. 14.*

Cap. 20.

R Abbot.

R. ABBOT.

M.Biſhops proofes are *demonſtrations* at the leaſt, and thoſe are reſerued to his booke. We muſt thinke that he would not vnder the name of *demonſtrations* haue tendered them to his Maieſty but that they are very forcible and ſtrong. But if his *Poſteriours* had had their due when time was, he would haue learned Ariſtotles *Poſteriours* the better, and then we ſhould haue had better *demonſtrations* then hee hath ſent vs. This great talke of *vrgent and forcible reaſons* and *demonſtrations* maketh me to remember what once M. Philpot martyred in the time of Queene Marie in great heat of ſpirit anſwered to D. Chadſey; [a] *Afore God* ſaith he, *Ye are bare arſed in all your religion.* So it is M. Biſhop amidſt all your *reaſons* and *demonſtrations* you lie open to the whippe; it is an eaſie matter to ſcourge you: there is nothing in them but vncertainty and vntruth. But what your demonſtrations are wee ſhall here ſee by the forerunners of them: for here you will *note out of your booke ſome old reprooued errors which the Proteſtants doe reuiue & auow as the very ſinnewes of their goſpell.* Goe on, M.Biſhop; let vs heere what it is that you haue to ſaie. *Martin Luther the ringleader of the new pretended reformation.* You miſtake at the very firſt, M.Biſhop: Chriſt was the ringleader; the followers were his Apoſtles: Luther was onely the man or rather one of the men by whom God did aduertiſe vs what Chriſt and his Apoſtles had ſaid and done Wee looked into the Goſpell and into the writings of the Apoſtles, and wee found it to bee true which they ſaid, & therefore did embrace it. Wee neither beleeued Luther nor any other more then we will beleeue you, M.Biſhop, if yee ſhew vs the ſame authority that Luther did. It is not therefore a pretended reformation which wee haue receiued but a reformation indeed, whereby our church hath beene purged and cleanſed from theſe idolatries, and abhominations

[a] *Acts and Monuments the 12. examinat. of M.Philpot.*

hominations which by the vsurpation and tyranny of Antichrist had beene brought into it. But what is it wherewith M. Bishop is so offended towards Luther: forsooth *he laied for the ground of his religion that man is iustified by only faith.* This was Luthers heresie, and yet this was of old the doctrine of the church of Rome, that[b] *a man is iustified gratis, that is,*[c] *freely, for godamercy, for nothing, and that by the grace of God through faith without the works of the law.* Whereupon S. Hierome a member of the church of Rome saith *that*[d] *the Apostle manifestly sheweth that iustice or righteousnesse consisteth not in mans merit, but in the grace of God who without the works of the law receiueth the faith of them that beleeue.* Or if that be not plaine enough, Ambrose will make it more plaine:[e] *Freely because by faith only they are iustified by the gift of God.* And againe:[f] *Without labour or any obseruation we are iustified in the sight of God by only faith.* And againe:[g] *He that beleeueth in christe, doth freely by faith onely receiue forgiuenesse of sinnes so* saith Basil:[h] *A man is to knowe himselfe voide of true righteousnesse, & that he is iustified by only faith in Iesus Christ.* So Chrysostome[i] *He hath iustified vs: vsing no workes thereto but requiring faith only.* Let these serue in steede of many places and authours that might be alleaged: for by these it may appeare that in the auncient church it was taken for no errour to say that a man is iustified by faith only. Yea but *S. Austin the most sound witnesse of antiquitie testifieth that it was an errour sprong vp in the Apostles daies, that only faith is sufficient to saluation,* But what is that to Luther or to vs? For we affirme that *faith only is sufficient to iustification* not that *faith only sufficeth to saluation*: yea Luther himselfe vpon the epistle to the Galathians hauing in the foure first chapters at large discoursed that faith only auaileth to iustification, yet vpon the fifth chapter determineth that *faith only is not sufficient to saluation.* Albeit to auoid ambiguity it must be vnderstoode that *saluation* is somtimes taken for the beginning of that benefite of God, as where it

[b] Rom. 3. 24. 28.
[c] Rhem. Test. explication of certaine words &c. in the end.
[d] Hieron. adu. Pelag. lib. 2.
[e] Ambros. in Rom. cap. 3.
[f] Cap. 4.
[g] In. 1. Cor. c. 1.
[h] Basil. hom. de humilit. animi.
[i] Chrysost. in. Rom. hom. 7.
[k] Luther in ep. ad Galat. c. 5.

it is ſaid of *Zacheus*: [l] *this day ſaluation is come to this houſe*, and of the woman that waſhed Chriſtes feete, [m] *thy faith hath ſaued thee*, Sometimes it is taken for the perfection and accompliſhment thereof, as where it is ſayde, [n] *Ye are kept by faith vnto ſaluatiō which is prepared to be ſhewed in the laſt time*. *Saluation* the firſt way is all one in effect with iuſtification, and in that ſenſe it is true that faith onely ſufficeth to ſaluation. But vnderſtande it as vſually and commonly we doe for the full accompliſhment of ſaluation in the life to come, and then faith onely ſufficeth not to ſaluation, but out of faith by the regeneration of the ſpirit iſſueth ſanctification and that [o] *holineſſe without which*. as the Apoſtle ſaith, *no man ſhall ſee the Lord*. The kingdome of God is an [p] vndefiled inheritance, he will not bring into it [q] *fornicators, adulterers, drunkards, couetous perſons, &c.* [r] *nothing that is filthy or vncleane ſhall enter there*. And therefore whom God ſaueth, *he calleth with a* [s] *holy calling*: he [t] *powreth vpon them the cleane waters (of his ſpirit) that they may bee cleane*, [u] *hee giueth them a new heart and putteth a new ſpirit within them, and* [x] *cauſeth them to walke in his ſtatutes, and keepe his iudgements, and* thus [y] *maketh them meete to be partakers of the inheritance of the Saintes in light*. Our churches therefore vniuerſally doe determine that not onely faith to iuſtification, but alſo [a] *repentance from dead workes*, [b] *newneſſe of life*, [c] *the putting off of the olde man and putting on the new* the performance of thoſe [d] *good workes which God hath prepared for vs to walke in* are neceſſarie to ſaluation, not as the cauſe or merit of ſaluation, but as a part of that worke of God whereby hee hath appointed to bring vs to that ſaluation which he of his owne mercy doth beſtow vpon vs. Whereas therefore the auncient church condemned them that out of the Apoſtles wordes of *iuſtification by faith without workes* did gather that, [e] *ſo long as they beleeued in Chriſt, albeit they did euill, and liued wickedly and lewdly, yet by faith onely they might be ſaued*: we doe the ſame that the auncient church,

[l] *Luc.19.9.*
[m] *Luc.7.50*
[n] *1.Pet.1.5.*
[o] *Heb.12.14.*
[p] *1.Pet.1.4.*
[q] *1.Cor.6.9.*
[r] *Apoc.21.c.27*
[s] *2.Tim.1.9.*
[t] *Ezech.36.25*
[u] *verſe: 26.*
[x] *verſ.27.*
[y] *Col.1.12.*
[z] *Harmony of Confeſſ ſect:9.*
[a] *Heb.6.1.*
[b] *Rom.6.4*
[c] *Ephe.4:22.*
[d] *Ephe.2:10.*
[e] *Auguſt.l.83. quæſt.76. & de fide & oper. cap.14.*

did, and out of the same Epistles of Peter, Iames and Iohn, principally as S. Austin saith written against such, as also out of all the rest of holy Scripture wee preach against that desperate and deuilish fancie, neyther doth any part of our doctrine, truely vnderstood, giue patronage ar allowance to any such men. Now therefore M. Bishop, we see as touching this first article of your proofes, that there was no fault in M. Luthers doctrine, but the default was in the weakenesse of your head, that could not rightly vnderstand the same. Albeit I will not imagine your weakenesse to be such as that you vnderstand vs not in this behalfe, but rather thinke that maliciously and wilfully you renue your old slaunders, which to your iust confusion haue beene answered and repulsed a thousand times.

W. BISHOP.

Test. Socr. l. 1. hist. cap. 17. S. Hier. præf. lib. cont.

Another principall piller of Fryer Luthers *religion consisteth in deniall of free will: wherein hee sumpeth with the old rotten heretike* Manes, *of whom the* Manicheans *were* named.

R. ABBOT.

of Free will.

It is strange that you should vse the name of *Fryer* so scornefully, M. Bishop, being a birde of the Popes hatching, your most holy father, and knowing that Luther was a frier with you onely, but with vs no Frier. But I see your stomacke towardes your Frier Iesuites is not appeased, and you doe but take the occasion of Luthers name to giue them some aspersion of reproch As for the matter of your obiection, it putteth me in minde of a prety peece of folly & ignorance shewed by Frier Campian in the very same matter, who challenging our church for the denial of *free will* opposeth Austin against vs, and asketh *how we can like of him?* and why [a] *scripsit de libero arbitrio libros tres*: forsooth *he wrote three bookes concerning free will.* He had read the title of those bookes, but knew not the contents thereof

[a] *Camp. rat. 5.*

thereof, and as the foole that thinketh euery horſe that hee ſeeth to be his maſters horſe, ſo finding there the name of *free will* he dreamed that it was the ſame *free will* that his Maſter the Pope had recommended to his defence. You are euen vp and downe the ſame man: you haue heard that the Manichees denied *free will* and in your ignorance you imagine that that muſt needes touch vs who likewiſe ſtand in deniall of *free will*. But the reader will eaſily ſee your fooliſh malice if he vnderſtand that in the auncient church there were two ſorts of heretickes concerning this poynt of *free will*. The Manichees denied *free will*: the Pelagian heretickes affirmed it, and both were condemned by the Catholicke church. The Manichees denied *free will* in ſinne and in the committing of euill: the Pelagians affirmed a power and ablenes of *free will* for the performance of righteouſneſſe and doing of good. Now I pray you, M. Biſhop, tell vs without deſſembling whether you doe not thinke that Frier Bellarmine and your ſelfe doe more neerely iumpe with the Pelagians in the affirming of *free will*, then Frier Luther and wee doe with the Manichees in the deniall of it. Surely in that meaning wherein the Manichees denied *free will*, wee affirme and *teach free will*, and in that meaning did Saint Auſtin write his bookes of *free will* purpoſely againſt the Manichees, wee deny *free will* onelie in that meaning wherein firſt the Pelagians and ſince the papiſts haue affirmed it, in which meaning Saint Auſten alſo notably wrot againſt it. The hereſie of the Manichees was moſt wicked and blaſphemous. The beginning of it as touching this poynt was by occaſion of the queſtion, *Vnde malum? whence was the originall or beginning or euill or ſinne?* They helde, as the Marcionites had done before them, that there were from euerlaſting [b] two contrarie powers, the one good which they called *the good God*: the other euill, which was termed by them *gens tenebrarum: the nation of darkneſſe*. They dreamed that betwixt theſe two

[b] *Auguſt. hær. 46. ad Quodvult d. & in Pſal. 140*

contrary powers there hapned a great fight, and that the good God fearing the approching of the nation or power of darkeneſſe diſperſed and thruſt abroad the members and parts of his owne ſubſtance, and mingled the ſame with the ſubſtance of the power of darkenes, and that thus the parts of the good God were impriſoned by the contrarie euill power, and that heereof was the creation of the world. Therefore they taught that man conſiſteth of theſe two contrary ſubſtances: that he hath a *good ſoul* which is a part of the ſubſtance of the *good god*, & an *euill ſoule*, which with the fleſh and bodie is of the ſubſtance of the *power of darkeneſſe*, and that that *good ſoule* being a part of the good God, is holden priſoner by the *euill ſoule*, and by it forced and compelled to doe all euill. So that ſinne, they ſayed, came not in at firſt by mans will, but by condition of creation, and that it was a part of the very ſubſtance of man by that predominating part that is in him of the nation of darkneſſe. And ſo now whatſoeuer ſinne hee committeth, it is not by any free power or diſpoſition of his owne will, but it is his very eſſence and ſubſtance and part of his created being. By reaſon whereof they taught that that which is euill in man is not capable of any alteration, neither can of euill bee made good, but the part of the good God receiuing enlargement, the reſt as a ſeueral and diſtinct ſubſtance remaineth perpetually euill, and by the verie eſſence and being of it neceſſarily abideth that that is. Now of this blaſphemous fancie, they made excuſe for themſelues, when they committed any villanie or wickedneſſe: [c] *Non ego peccaui ſed gens tenebrarum: It is not I that haue ſinned, but the nation of darkeneſſe: whatſoeuer ſinne we are ſayde to doe, it is the nation of darkeneſſe that doth it.* This was the Manichees deniall of *free will*, and can any man vnderſtanding this, but woonder at the braſen face of this impudent Sophiſter that durſt offer it to the kings moſt excellent Maieſtie, that Luther and we in the deniall of *free will, doe iumpe with the hereſie of the Manichees*? The truth

[c] *Auguſt. in Pſal. 40*

truth is. M. Biſhop, that a very great leape will not ſet you ſo farre from the hereſie of the Pelagians, as we without a iumpe, thankes be to God, are from the hereſie of the Manichees.

Againſt this hereſie of the Manichees, the Catholicke church determined by the word of God, as wee doe, that God in the beginning created man righteous and iuſt in all integritie and perfection of innocencie according to [a] *the image and likenes of God himſelfe*: that he left him in the hand of his owne counſell, and in the power of his owne *free will*, [c] that ſo the image of God might the more cleerely ſhine in him, in that albeit hee could not by condition of nature which hee was to receiue of God, yet he might by election of will wherein he was left to himſelfe be after a ſort good of himſelfe, and hauing the Lordſhip and rule of all other things committed vnto him he might hereby firſt ſhew himſelfe lord and ruler of himſelfe. They ſhewed that man being thus left to himſelfe and to his owne *free will* did voluntarily and by his owne *free will* fall away from God by harkening to the ſuggeſtions of the wily ſerpent, and heereby diueſted himſelfe of all the glory and happineſſe whereto God had enſtalled him in his creation. This they teach to haue beene the originall and beginning of mans ſinne, whereby he deſtroied his owne *free will*, and [f] *by applying it voluntarily to that that was euill, loſt the power of applying it to that that is good*: ſo that now [g] *free will being captiue to ſinne auaileth to nothing but onely to euill.* Therefore as by free will was the beginning of ſinne, ſo they hold that in *free will* is alſo the continuance thereof, becauſe man though of himſelfe he doe nothing but ſinne, yet ſinneth not by anie inforcement or compulſion, but of his owne accord, of his owne free and voluntary diſpoſition, hauing ſo corrupted himſelfe as that hee hath no will to will any thing elſe but that that is euill. Which corruption notwithſtanding hath not ſo deſtroyed nature but that it hath left therein, [h] *poſſe habere ſidem*,

[a] *Gen.* 1. 26. 27.

[c] *Tertul. cont. Marcion. lib.* 2.

[f] *Aug. Hypogn. lib* 3.

[g] *Conc.* 2 *epiſt. Pelag.* 3. *ca.* 8.

[h] *Auguſt. de prædeſt. ſanct. cap* 5. *& cont. Iulian. Pelag. lib* 2.

dem, posse habere charitatem : *a capacity of faith, a capacity of loue* and all other vertue and goodnesse whereto it was first created. Which capacitie and possibility of nature whilest they declare against the Manichees, they speake indeede sometimes somewhat obscurely of *free will*, but as in the Catholike church where they presumed they should not be vnderstoode but according to the rule of faith that [i] all goodnesse is of God, and that to [k] beleeue and to will that that is good proceedeth only from his gift, and therefore that whatsoeuer they said concerning free wil to righteousnesse should be conceiued of [l] *wil not free of it selfe but made free by the grace of God* : whatsoeuer they said of natures possibilitie to faith and loue, yet [m] *to haue faith and to haue loue* should bee conceiuedtobee he worke of *grace*. And becausse they acknowledged the corruption of nature by originall sinne, they thought no man would vnderstande them but by this rule, [n] *who is able to chaunge nature, but hee that first created nature* : becausse they prayed to God for infidels and vnbeleeuers that they might repent and bee conuerted vnto God, [o] they thought no man would conceiue but that to repent and turne to God did arise from the grace and gift of God, There were [p] none yet sprung vp that did openly oppugne the grace of God, and therefore they spake the more securely, and bent themselues mainely to the conuincing of those heretickes against whome they spake. But when pelagius the hereticke arose and began to affirme and teach that man hath of himselfe and in his owne nature a *free will* to that that is good, that he hath in himselfe a freedome of will to consent to the Gospell and calling of God, the same church that before resisted the Manichees, resisted him also, and hauing affirmed against them that *free will* was the beginning of sinne, and that by *free will* man still committeth sinne denied against him that mans will is [q] *free as touching righteousnes or in that that is good, vntill hee be made free by him that hath said: If the sonne shall make you free*

[i] *Iam.* 1. 17.

[k] *Phil.* 1. 29. & 2. 13.

[l] *Cont. 2. epist. Pelag. l. 3. c. 7.*

[m] *De prædest. sanct. cap. 5.*

[n] *Ambr. ep. 16.*

[o] *August. de prædest sanct. cap. 14.*

[p] *ibid.*

[q] *Cont. epist. Pelag. l. 3. ca. 8. & de corrept. & grat. cap. 1.*

free, then are ye free indeed, Nowe by reaſon of this hereſie the fathers thencefoorth began to ſpeake more warilie, and ſomewhat to abbridge and correct that libertie which either they themſelues or their forefathers had vſed before. Whereof we haue very notable and pregnant example in S. Auſten himſelfe, who before the ariſing of the pelagians doubted not to ſay, [r] *By iuſtice we are commanded and by nature we haue power to loue ſpirituall things.* But afterwards conſidering of thoſe words, hee ſaith, [s] *It may bee asked, why I ſayde, by nature we haue power, and not rather by grace we haue power. But the queſtion was againſt the Manichees concerning nature. And ſurely this doth grace labour, that what our nature being corrupted cannot doe, it may being healed be able to doe by him that came to ſeeke and to ſaue that that was loſt.* In another place he had ſaid: [t] *All men may beleeue God, and turne themſelues to the keeping of his commandementes if they will.* But afterwards he expoundeth himſelfe, [u] *Let not the Pelagians thinke that it is ſpoken to their meaning. For it is true that all men may ſo doe if they will, but the will is prepared of the Lord, and ſo furniſhed with the gifts of charitie that they may be able to that they will, which there was not ſpoken because it was not neceſſarie to that queſtion that was in hand.* Again he ſaith, [x] *It is in the power of man to chage his will to worke that that is good:* but he correcteth it: [y] *ſed ea poteſtas nulla eſt niſi a deo detur: but that power is none at all except it be giuen of God, who by framing or preparing the will giueth that power.* Now theſe ſayings of the fathers againſt the Manichees being intended to ſhew what eyther nature was in it ſelfe by creation, or being corrupted what it is capable of by grace, the papiſts lay hold of & thereby labour to vphold the doctrine of the pelagians that in this corrupted ſtate of man there is remaining a free will to aſſent vnto the calling of God, which is a faculty of nature it ſelfe, & not the worke of the grace of God, But the rigour of the ſayings of thoſe former fathers wee muſt regarde to qualifie by Saint Auſtins example and rules, and by the

[r] *De duab. animab. cont. Manich. ca.* 13.
[s] *Retract. lib.* 1. *cap.* 15.
[t] *De Geneſ. adu Manich lib.* 1. *cap.* 3.
[u] *Retract. lib.* 1. *cap.* 10.
[x] *Cont. Adimant. cap.* 26.
[y] *Retract. lib.* 1 *cap.* 22.

the declarations of them to whome God gaue occaſion by the hereſie of the Pelagians further to enquire and ſearch the verity of that point. Albeit in the handling of that queſtion it ſhalbe ſhewed, God willing, that they themſelues haue ſufficiently freed themſelues frō that which the Papiſts ſo much labour to hang vpon them, But as touching the teſtimonies of the fathers which he alleageth here they nothing hurt vs. Socrates reporteth it for the Manichees hereſie to deny free will. We ſay it was ſo, and that it was Pelagius his hereſie to affirme it; we diſclaime them both. Hierome in his preface of his bookes againſt the Pelagians alleageth that it was the dotage of the Manichees to take away free will, and in the books themſelues diſputeth againſt free will in that meaning wherein wee deny it ſaying [z] that *this is mans greateſt righteouſneſſe to thinke that whatſoeur vertue he hath, it is not his owne but the Lords that hath giuen it*: [a] *that all the good we do is Gods*: and by occaſion of the words of the Lord by the Prophet Ieremy, [b] *I will plant them that they may not be rooted out & I will giue them a hart to know me*: [c] *If* ſaith hee. *minde and thought bee giuen of God, and the vnderſtanding of the Lord grow from the roote of him that is to bee knowne, where is then that ſo proud vaunting of free will?* As for S. Auſtin no man hath troden the path for vs ſo plainely and fully as he hath done. He condemned the Manichees: ſo doe wee. He condemned the Pelagians and in the Pelagians condemned the Papiſtes: and ſo doe we. He ſaith, and out of him the Arauſicane Counſell ſaith: [d] *No man hath of his owne but onely to lye and to ſinne*. [e] *What is a man by that that is his owne, but what he is by his owne ſin?* As for free will [f] *it readily runneth and floweth to noughtineſſe*, but [g] *free will to loue God we loſt by the greatneſſe of Adams ſinne*, [h] *who abuſing his free will loſt both himſelfe and it alſo*: ſo that now, [i] *men labour*, ſaith he, *to finde in our will ſome good that is our owne which we haue not of God: but how to finde it, I know not*. No more doe we. If M. Biſhop can find it let him weare it: but whether he can

[z] *Hieron. adu. Pelag. lib. 1.*

[a] *Lib. 2:*

[b] *Ier. 24. 6. 7.*

[c] *Hieron. ibid.*

[d] *Aug. in Ioan. tract. 5. Conſil. Arauſc. 2. cap. 22.*

[e] *Auguſt. ibid. tract. 49.*

[f] *De prædeſt. & grat. ca. 9.*

[g] *Epiſt. 107.*

[h] *Enchir. ca. 30.*

[i] *De peccat. mer. & remiſſ. l. 2. c. 18.*

can or not we ſhall finde when we come to the handling of that queſtion. In the meane time let him know that this obiection of his is but the olde rotten cauill of the Pelagian heretickes againſt the Godly Biſhops and paſtours of Chriſtes church, whom for denying their *free will* they [a] *reproched with the name of maniches* and ſaid that they themſelues maintained *the Catholicke faith againſt the profanenes of the Maniches.* To whom S. Auſtin anſwered as we nowe anſwer him: [1] *The Maniches deny that to man being made good the beginning of euill was by free will. The Pelagians ſay, that man being now euill hath free will ſufficiently to keepe the cõmandement that is good. The catholicke church reprooueth them both, ſaying to the one, God made man iuſt, and to the other, If the Sonne ſhall make you free then are yee free indeed* This *freedome* we teach as he doth, as heereafter ſhall appeare.

[a] *Cont. duas ep. Pelag. l. 2. c. 1.*

[1] *Ibid. cap. 2.*

7. W. BISHOP.

One Proclus *an erronious* Origeniſt *taught that ſinne was not taken away in Baptiſme, but onely couered as is recorded by that holy man and auncient Father* Epiphanius. M. PERKINS (*in the name of the church of Engla̅d*) *affirmeth in like manner, the originall ſinne remaineth ſtill, and raigneth in the regenerate, albeit it is not imputed vnto them.*

Epiph. har. 64.
Perkins Pag. 29.

R. ABBOT.

Heere M. Biſhop vnwares hath ſheathed a ſword in his owne ſides, citing vnder the name of Proclus the hereticke the wordes of *Methodus* a Catholicke and godly biſhop againſt the hereſie of Proclus and his maſter Origen: Hee ſaw in Epiphanius, *ſequuntur nunc Procli verba, Heere follow now the wordes of Proclus,* and his lips hanging in his light, he could not ſee but that all the diſcourſe following was the wordes of Proclus: whereas the words of Proclus are but a few lines in the beginning and then

of concupiſcence orig. ſin in regen.

followeth by Methodius a large refutation thereof. Now M. Bishop though against his will acknowledgeth that the author of those words, howsoeuer hee mistooke him, did teach the very selfe same that M. Perkins and the church of England doth concerning sinne remaining after baptisme, as indeede hee doth. It followeth therefore by M. Bishops owne acknowledgement against his will that the doctrine of the church of England by the testimonie of Methodius bishop of Tyrus, approoued also by Epiphanius, is the auncient doctrine of the Catholicke church and that the doctrine of the church of Rome which M. Bishop defendeth is new, hereticall and false. Now for satisfaction of the Reader, it is to be obserued that Proclus according to the doctrine of Origen did teach that the soule had a being before the body, and being first created did sinne, and for the sinne that it did was put into the body as into a prison, and that this is to be vnderstood in that it is saide after mans fall that God made them [a] garments of skinnes, that is, said they, hee made them bodies. Therefore hee held that this body being the prison of the soule subiect to sinn and corruption, and seruing but for the vses of this life is not that body wherewith we shall rise againe, but that it shall be another of more diuine substance, a more excellens and spirituall body. To this [b] Methodius answereth and sheweth by the Scripture that man consisted of body and soule before his fall, and that the body was compartner with the soule in sinne: that the bodie cannot be saide to be *the prison* of the soule for a prison is a place of restraint, but the bodie is not to the soule any restraint, but rather the instrument and helper thereof in sinne: therefore that the *coates of skinnes* could not import the making of bodies, but did rather import the clothing of the body with mortalitie and death, and that for that cause God did cast man out of Paradise that he might die. The end whereof in part should be, that in death the euill and sinne which man had wrought in himselfe might die

Bodie & soule.

[a] *Gen.* 3. 21.

[b] *Epiph.* 64.

die alſo, and vtterly be aboliſhed: for as when a tree grow-
Iosh. eth in a wall, ſaith he, the ſpreading of the roots thereof diſſolueth the ſtones and ioyntes of the wall, but the ſtones being taken a ſunder, and the tree being pulled out, the wall is of the ſame ſtones repaired and made new againe: euen ſo ſinne hauing ſpread it rootes largely in man, by diſſolution of death is alſo diſſolued, and the body euen of the ſame parts is raiſed vp againe immortall, ſinne being wholly and vtterly deſtroied: Then follow the wordes which M. Biſhop intendeth. *For ſo long as the body liueth and vntill it die, ſinne muſt needes liue withall, inwardly hiding in vs the rootes of it, albeit outwardly by the checks of chaſtiſements and admonitions it be bridled & refrained. Otherwiſe it would not fall out that after our illuminatiō we ſhould do vniuſtly if ſinne were wholly and clearely taken from vs. But now after that we beleeue, and are baptiſed, we are often found in ſinnes. Wherefore certaine it is, that ſinne is now holden ſhort and laied a ſleepe by faith, that it may not bring forth noiſome fruites, but it is not pulled vp by the rootes. And now indeed we hold back our euill thoughts and luſts as the ſprouts thereof, that no bitter root ſpringing vp may infect vs, not ſuffering the buds that are cloſed vp within to be opened, to come to any growth, inſtruction of doctrin euen as a bill hewing & cutting at the deepe ſpringing roots. But then the very thinking of naughtines ſhalbe done away. And to ſay the truth, this ſpeech wanteth not teſtimonie of the Scripture: for the apoſtle acknowledgeth that the root of ſin is not wholy taken from men, ſaying, I know that in me, that is, in my fleſh dwelleth no good thing: for to wil is preſent with me, but not to do that good: For I do not the good that I would but the euill that I would not that doe I: Now if I doe that I would not, it is not I that doe it, but ſinne that dwelleth in me. I delight then in the law of God as touching the inner man, but I ſee another law in my members rebelling againſt the law of my minde, and holding me captiue vnto the law of ſinne which is in my members So farre is ſinne from being quite and vtterly rooted out: for it is not yet quite dead*

but liueth &c. Thus Methodius plainely affirmeth, that sinne is not wholly taken away in baptisme: that it is kept in, and the sproutes and weedes thereof are still nipped and checked, but yet the roote still remaineth hidden within, and that it dyeth not till we die, and proueth it by the same wordes of the Apostle which wee alleadge to the same purpose. Now where were M. Bishops wits that could thinke that these words were the words of Proclus? Surely he read the place very earely in the morning before he had his full sleepe, or late after supper when hee should haue beene in bedde, or else hee borrowed them from some of his maisters the Iesuites, who make as little conscience what they say as he doth. We must be content with such stuffe as he can yeeld vs: the broker can offer no other wares then hee himselfe hath receiued of the merchant. Yet we are beholding to him, that if we had wanted testimonie of antiquitie to proue that sinne remaineth after baptisme, as God willing he shall see hereafter we doe not, hee would doe vs the pleasure to furnish vs therewith [e] *That is a true proofe and without contradiction,* saieth Ireneus, *which bringeth tokens for the testifying of it from the very aduersaries themselues.* But we wil not thanke him for it, because his purpose was to abuse and deceiue his Reader, and by the name of an hereticke to traduce that which was indeed the professed doctrine of the church.

[e] Iren. adu. her. lib. 4. cap. 14.

Now he was very loth that one lie should goe heere alone without a fellow, and therefore to make vp the paire, he saith that M. Perkins in the name of the church of England affirmeth, that *originall sinne* remaineth still and raigneth in the regenerate, whereas M. Perkins and the church of England affirme onely the *remaining*, and not the *raigning* of sin in the regenerate, according to that that the wordes of Methodius haue before described. So M. Perkins plainly saith [d] *that that very power or strength whereby sinne raigneth* in man, *is taken away in the regenerate*, and in the page quoted by M. Bishop affirmeth nothing

[d] Pag. 27.

thing to the contrarie. Wee take for our direction the wordes of the Apoſtle, [a] *Let not ſinne raigne in your mortall body.* Whereupon S, Auſtin ſaith, [b] *Hee ſaith not, let not ſinne be, but let not ſinne raigne in your mortall body, ſo long as thou liueſt ſinne muſt needes bee in thy members: let the raigning thereof yet bee taken away: doe not what it biddeth thee.* Thus M. Biſhop euery way confoundeth himſelfe, & can finde no place where to ſtand ſure.

[a] Rom. 6. 12.
[b] Auguſt. in Ioan. tract. 41

8. W. BISHOP,

Iouinian *was accounted a monſter by* S, Auguſtine, *for defending honeſt marriage to be of equall vertue, & merit with chaſt Virginity: and ſaith further that this hereſie was ſo ſottiſh and fleſhly: that it could not deceiue any one learned prieſt but only ſome few ſimple and carnall women. Yet this our Engliſh champion bluſheth not to affirme that mariage is not onely equall, but better alſo in diuerſe reſpects then Virginitie.*

The ſame old reprobate heretick, barked alſo againſt approued feaſts and faſting daies, ſo do moſt of our Miniſters at this time.

Aug. ſtrra. li. 2. c. 22. & her. 82. Perkins. Pag. 163.

R. ABBOT.

Hitherto M. Biſhop hath fought with ſtickes and ſtrawes, but now he beginneth to fall ſomwhat handſomely to his weapon. The name of Auſtin carieth with it ſome preiudice, and ſome men happily may be ſomewhat mooued therewith in this matter, but yet we muſt conſider that this note was long ſince giuen of him, and he by his bookes of Retractations hath confirmed it: [a] *Whileſt hee ſpake of many matters it befell him which the holy ghoſt ſaith by Salomon: In much ſpeech a man cannot eſcape ſome fault.* Againe it is here to be remembred that the queſtion is not here of S. Auſtins opinion, but of the Doctrine of the church of Rome. And albeit S. Auſtin doe ſay that the ſame church of Rome did [b] *mightily reſiſt Iouinian*, yet how the matter went

of mariage of clergie & virginitie.

[a] Gennad. Catal. illuſt. viror.
[b] Auguſt. Retract. li. 2. c. 22.

went we shall better Vnderstand by S. Hierome, who being then a member of the church of Rome was a principall agent in that cause. [c] Erasmus obserueth truely that Austin chargeth Iouinian with some errours whereof Hierome maketh no mention, who would not haue passed by them if Iouinian had taught them, whereby it *appeareth* as he collecteth, that Austin had *neyther read Iouinians bookes nor Hieromes bookes against Iouinian, but only by peoples rumours & talke had learned that that he knew concerning Iouinian*, and therefore he must needes bee the lesse able to iudge or report concerning him, Moreouer it is not to be omitted that Epiphanius in his catalogue of heretickes hath not reckoned Iouinian amongst them though liuing at the same time. He maketh mention of some not as heretickes but as being [d] *in or of the church*, only termeth them too *remisse and soft, who did perswade women to giue ouer & to reiect the accomplishing or continuing of that course of perfection*, as it was called, in virginitie and single life. Whereby certaine it is that this imputation of heresie was laied vpon Iouinian by the priuate opinion of some, and not by the vniuersall iudgement of the church. As for S. Austin to yeeld him his due he hath euery where spoken holily & reuerently concerning mariage, as it became him to doe of the sacred ordinance and institution of almightie God: neither doth hee by commendation of virginitie breake foorth into those rude and vndecent speeches thereof, as Hierome and some other haue done: and indeede as touching the very state of mariage and virginitie there is little or no difference betwixt him and vs. We acknowledge the gift of virginitie and continencie to be an excellent gift, but yet a gift of externall preeminence with men, not a gift of internall and spirituall righteousnesse towards God: of those good gifts [e] *vnde facias bene, non quæ te faciant bonum, whence thou maiest doe good, not which themselues doe make thee good*, as S. Austin distinguisheth, or according to another distinction, of those good things [f] *quibus*

virginitie.

[c] *Eras. in argument. lib. adu. Iouinian. apud. Hieron.*

[d] *Epiph. hæ. 61. Apostolic.*

[e] *Aug. de temp. serm. 283.*

[f] *De peccat. mer. & remiss. lib. 2. cap. 18.*

, bus male vtitur malus, non quorum malus vſus eſſe non poteſt:
, which an euill man vſeth euilly, not whereof there can be no ill
vſe at all. Such are the gift of prophecy, the gift of miracles, the gift of tongues and interpretations of tongues, which not by prerogatiue in hauing them, but by righteouſnes in vſing them doe yeeld a man acceptation and reward with God. For euill men many times haue theſe gifts and ſuch other like, and are no whit the better for them: they excell other men thereby and are not the neerer towards God. So amongſt the heathens the *Veſtal virgins* conſecrated to idolls, and in the Goſpell the *fooliſh virgins*, if we will ſo take it, had [g] *the integritie of the fleſh*, but with God it yeelded them neither fauour nor defence. If therefore the queſtion be betwixt the maried and the vnmaried we briefly affirme that *cæteris paribus, all other things being equall and alike*, ſingle life addeth nothing to the one with God which mariage detracteth from the other. S. Auſtin ſuppoſeth as the very ground of his aſſertion that in virginitie and ſingle life there is greater holineſſe and deuotion towards God by being withdrawen from the buſineſſe and troubles of this world, that the vnmaried [h] *doe thinke vpon him more plentifully: doe ſerue him more inſtantly: doe pleaſe him more attentiuely.* Which being ſuppoſed wee will not denie but that in reward with God the preferment ſhalbe giuen to ſingle life. For euen amongſt the maried he that doth the greateſt ſeruice ſhall haue the greateſt reward, [i] *euery man his wages according to his worke.* So therefore if virginitie exceed mariage in duetie and ſeruice vnto God, it ſhall exceed alſo in recompence of reward: but if mariage equall virginitie in the worke of God, we doubt not but reward of glorie ſhalbe to both alike. Indeede ſingle life in it ſelfe yeeldeth more conuenient liberty to ſerue God, and therefore where it may be holily obſerued is to that end iuſtly to bee preferred. But mariage and ſingle life are not alwayes & to euery man the ſame that they are conſidered in themſelues to

[g] *Auguſt. hom. 35.*

[h] *De ſanct. virginit. cap. 27. Et de bono coniug. cap. 11.*

[i] *1. Cor. 3. 8.*

be

be. For sometime the vnmaried *careth more for the thinges of the worlde* then the maried doth: and sometimes the maried *careth more for the things of the Lord* then doth the vnmaried. The maried many times is not so much distracted by occasions of the world as is the vnmaried by wrastling and striuing to preserue the integrity of the flesh.

[k] *Greg. Nazia. in laud. Gorg. Orat. 25.* [k] *Neither mariage nor single life, saith Nazianzene, is such by nature as can either tie vs wholly to God or the world, or wholly keepe vs from either, but it is the mind that rightly vseth the same and worketh either of them to vertue.* As single life is not alwaies a helpe, so is not mariage alwaies a hinderance to holinesse & deuotion towards God, as when in maried estate and in the affaires of this world the heart is framed to the rule of the Apostles, [l] *that they which haue wiues bee as though they had none, and they which weepe as though they wept not, and they that reioyce as though they reioyced not, and they that buy as though they possessed not, and they that vse this world as though they vsed it not*: and men being bodily emploied here vpon the earth, yet cary their affections so as that their [m] *conuersation is in heauen.* In a word we are to conceiue the same of single life and marriage as of freedome and bondage. Freedome is a more blessed and happie state, and giueth a man greater power of himselfe to bestow himselfe to the Lords vse, and therefore the Apostle saith to him that is bound, [n] *If thou maiest be free vse it rather.* And yet the same Apostle telleth vs that [o] *in Christ Iesus there is neyther bond nor free*: that neither freedome commendeth a man the more to God, nor bondage any whit empeacheth him, but either of them is most preferred with God as either of them is best bestowed to the glory of God. So is the freedome of single life [p] *more blessed* then the bondes of mariage: and yet where marriage is alike in seruice of God, it is alike accepted with God as single life. This doctrine Iouinian taught in Rome against the superstitious conceipt that was then in growing that there can bee no holinesse in mariage comparable to the holinesse

[l] 1. Cor 7. 20

[m] Phil. 3. 20.

[n] 1 Cor. 7. 21.

[o] Gal. 3. 23.

[p] 1. Cor. 7. 40.

holinesse of professed single life. He affirmed that albeit in respect of the encumbrances and troubles and cares that are incident to mariage virginitie were to be preferred, (in regard whereof he himselfe also liued a single life as [q] Augustine witnesseth) yet that virginitie of it selfe is a thing meerely indifferent, and with God for it selfe hath no preferment before mariage: and by the examples of holy men and holy women mentioned in the scriptures, patriarches, prophets, priests and their wiues perswaded that mariage was as holy an estate and as pleasing vnto God as single life, He taught by the words of the Apostle that it *is better* [r] *to marry then to burne*, better openly to enioy husband or wife then secretly by incōtinency to be distracted in minde or to giue place to Satans temptations, by filthy lust. His preaching tooke that effect in Rome that sundry, both men and women hauing professed virginitie and continency did thereupon leaue the profession thereof and betooke themselues to mariage, as both [s] by Hierome and Austin doth appeare. Iouinian had written some what of this and other matters, which [t] *some brethren* as Hierome calleth them, sent from Rome to him being then as is seemeth in Palestina, presently Hierome with all indignation and stomacke writeth his two bookes against Iouinian, and to say as the truth is whilest he yeelded to much to his owne humor for commendation of virginity he wrote very basely and prophanely concerning mariage. *Pammachius* a gentleman of Rome, a friend of Hierome, a man of great learning, lighting vpon those bookes and taking view of them, conceiuing what offence and dislike they were likely to breed to their authour [u] laboured to suppresse them, that before they went any further abroad Hierome himselfe might better consider of them and amend what might seeme amisse. But it would not be: abroad they went, and raised in Rome exceeding obloquies and clamours against him, and scant any speech of any hereticke had beene more odiously taken, as may seem

[q] *Aug. her. 82.*

[r] *1. Cor 7. 9.*

[s] *Hieron. adu. Iouin. lib. 2 sub finem.*

[t] *August. her. 82 & Retract. l. 2. cap. 22.*

[t] *Lib 1. adu. Iouin.*

[u] *Hieron. epist. poster. ad Pammach. pro lib. adu. Iouinian.*

by that that Hierome himselfe reporteth then was that that he wrote. Heereupon he wrote to Pammachius an [x] *Apologie* of those bookes to amend the matter so much as might be, and to qualifie the offence taken. In that Apologie it appeareth that some there were indeed that blamed Iouinian, but euen they also blamed him: *Et me & aduersarium pariter reprehendunt: They finde fault with me, and with mine aduersarie also*, And what was the occasion of all this tragedie? What was the matter for which he susteined all this displeasure? [y] *Grande piaculum: euersæ sunt ecclesiæ: orbis audire non potest si virginitatem diximus mundiorem esse quàm nuptias: A hainous offence: it is the ouerthrow of the church: the world cannot endure to heare it, that I should say that virginitie is of greater purity and holinesse then maried estate.* Behold heere, M. Bishop, the church of Rome greatly offended to heare it, and accounting it as a strange doctrine, that *virginitie* should be affirmed to be a more *holy estate of life then mariage is.* Yea & before that time the same church of Rome in condemning the Montanist heretickes condemned this opinion also. For the Montanists did not onely reiect [z] *second mariage*, as Austin noteth of them, but they accounted mariage [a] wholy to be a more prophane and vnholy state then might stand with the perfection of Christian life. This Origen vpbraideth them with as saying thereby in effect, [b] *Come not neere me, for I am holy, for I take no wife, but am a Nazarite of God:* a man vowed and separated vnto God: which the same Origen else where calleth [c] *an immoderate or vnreasonable puritie and cleannes.* The affection of which puritie and cleannesse euen by bishops and priests was censured by the auncient Canons which in the church of Rome did goe vnder the name of the Apostles, [d] *That if any bishop or priest did dismisse his wife vnder pretence of pietie or deuotion towards God, he should be excommunicate, and if he did therein persist, should be degraded.* It was therefore an odious matter, and plaine heresie in the opinion of the auncient

[x] *Hieron. ad Pammach. Apolog. pro lib. adu. Iouinian.*

[y] *Ibid.*

[z] *August. de hæres.*

[a] *Tertull. exhortat. ad Castitat.*

[b] *Origen. apud Pamphil. in Apologia.*

[c] *In Math. tract. 24.*

[d] *Concil. tom. 1. Can. Apostol. cap. 6.*

auncient church of Rome to attribute any ſuch prerogatiue and ſpeciall title of holineſſe to ſingle life And it is heere to be obſerued that [e] Hierome in his Apologie to Pammachius ſeeking to excuſe himſelfe by examples of others who had ſaide the like as hee had done, alledgeth amongſt others Tertullian, whereas Tertullian being then become a Montaniſt wrote that for which hee citeth him euen by his owne confeſſion [f] againſt the doctrine of the church of Rome. And verily Eraſmus truely ſayde, that [g] *in the writings of Hierome are to be found euen the ſame words that are vſed by Tertullian, who for the ſame had beene condemned for an heretick.*

[e] *Hieron. ad Pammach. Apolog. pro lib. adu. Iouinian.*

[f] *Catal. eccleſ. Script. in Tert.*

[g] *Eraſm. adu. Albert. Pigh. de virginit.*

Now whereas M. Biſhop ſaith out of Auſtin that Iouinians opinion *was ſo ſottiſh and fleſhly that it could not deceiue any one learned prieſt but only a few ſimple and carnall women*, he racketh the wordes of Auſtin too far. He ſaieth indeed *nec ad deceptionem aliquorum ſacerdotum potuit peruenire: it could not preuaile to the deceiuing of any prieſts*, but he doth not ſay that it preuailed *only with a few ſimple and carnall women*, as M. Biſhop ſaieth. For that this is very vntrue and falſe it may appeare very manifeſtly by this, for that Pammachius would not haue had that regard to preſerue the eſtimation & credit of Hierome againſt Iouinian onely in reſpect of a few ſimple and carnall women. Againe by Hierome himſelfe it is as manifeſtly diſprooued, who againe and againe repeateth that [h] *Iouinian had many diſciples: that many agreed to his opinion: that many did runne after him: that gentlemen gaue him the way, that the wealthy ſtroked him on the head* And for a few ſimple and carnall women he would not haue vſed that expoſtulation: [i] *what? was there neuer a country in the whole world that would receiue the preaching of pleaſure* (ſo hee ſpeaketh reprochfully according to his manner) *but that which the doctrine of Peter had founded vpon Chriſt the rocke.* Againe he ſpeaketh generally to the Cittie of Rome as calling the ſame to repentance for this matter, [l] *Thou mightie city, thou city commended by the*

[h] *Hieron. adue. Iouinian. lib. 2. ſub finem.*

[i] *Tibi nobiles de via cedunt. tibi diuites ſe culantur caput.*

[k] *Ibid.*

[l] *Ibid.*

wordes of the Apostle thou maiest by repentance auoide that curse, which our Saniour threatneth thee in the Apocalypse. &c. Thus hee maketh a great cry of a small matter, but testifieth by the way that that City, that church that was commended by the voyce of the Apostle approoued the doctrine of Iouinian, and disclaimed his assertion to the contrary that *virginity is of greater puritie and holinesse then maried estate.* Now whereas S. Austin saieth that Iouinians opinion found no approbation or allowance with anie Priestes or Bishops, or as M. Bishop saieth with *any learned priest*, it is certaine also by S. Hierome that Austin therein was deceiued, and that there were Bishops also and priestes at that time of the same minde. It is true indeede that [m] Siricius then Bishop of Rome with some few other of his owne sort, in a priuate meeting of their owne did giue sentence against Iouinian, and togither with him condemned [n] *Auxentius, Genialis, Germinator, Felix, Prontinus, Martianus, Ianuarius, Ingeniosus* of the church of Rome, teaching the same that he did, as did also [o] *Sarmation* and *Barbatianus*, Monkes of the church of Millaine: so vntrue is it which M. Bishop saith, that there were none of Iouinians opinion but onely a *few simple and carnall women.* But that Siricius was a noueller and a man in this case partially and priuately affected, by whome it may seeme likely that Iouinian tooke occasion to teach in Rome that that hee did teach: the same Siricius being noted to be the [p] first that forbad mariage to Priests & Deacons, and [q] caused them that were maried to liue as [r] they then did, separated from their wiues, directly contrary to the [s] apostolicke Canon before mentioned, & to the determination of the Nicene Councell, [t] yeelding to the iust and godly motion of Paphnutius against that vniust and vnlawfull separation. The grosse and absurd ignorance of that Siricius appeareth in that hee applieth [u] against mariage those thinges which the Scripture speaketh to commend *holinesse*, as if there were vnholinesse in that which the

[m] *Siric. decret. epist. 2. Concil. tom. 1. & apud Ambros. ep 80.*
[n] *Ibid.*
[o] *Amb. ep. 82.*
[p] *Polyd. Virgil. de inuent. rerum. lib. 5. ca. 4.*
[q] *Chron. Carion. in Theodos*
[r] *Hieron. Apol. ad Pammach. pro. l. adu. Iouin*
[s] *Cano. Apost. 6 Concil. tom. 1.*
[t] *Socrat. hist. lib. 2 cap. 8.*
[u] *Siric. epist. decret. 1. Concil. tom. 1.*

the holy Ghoſt calleth [x] *the vndefiled bed.* Againſt mariage he vſeth the wordes of the Apoſtle, [y] *they that are in the flesh cannot pleaſe God,* as if Abraham, Iſaac, Iacob and the other righteous Fathers did not pleaſe God becauſe they were maried, whereas the Apoſtle ſaith generally to al the faithful, as wel maried as vnmaried, [z] *Yee are not in the flesh but in the ſpirit, becauſe the ſpirit of God dwelleth in you.* But notwithſtanding that ſentence of Siricius the church of Rome ſtill continued to approoue the doctrine of Iouinian, as appeareth by thoſe thinges that I haue alleaged out of Hieromes bookes againſt Iouinian, which were written after the denouncing of that ſentence. Yea and that not onely the Laitie but the Clergie alſo perſiſted afterward in that opinion againſt the ſentence of Siricius is manifeſt by Hieromes owne wordes in his Apologie: [a] *Albeit Secular men be offended that they are put in lower degree then virgins, yet I woonder that Clergy men, Moonkes and ſuch as profeſſe continencie, doe not commend that which they themſelues doe. They keepe themſelues from their wiues that they may imitate the chaſtity of virgins, and will they haue it that maried women are the ſame that virgins are:* Now what will M. Biſhop ſay to this: We haue here the Clergie, the Moonkes and ſuch as vſed continencie in the church of Rome, receiuing it ſtill againſt the opinion of their vnlearned Biſhop: *idem eſſe maritatas quod virgines: that maried wiues are the ſame that virgins are:* that betwixt mariage and virginitie there is no diuerſe degree or difference in the ſight of God. For although by the tyranny of their biſhop as it ſeemeth they were compelled to forgoe the company of their wiues, yet they continued ſtill to approoue the ſame doctrine that formerly had beene receiued in the ſame church. Yea and it is plaine that there were biſhops alſo of the ſame opinion that Iouinian was. For when Vigilantius ſoone after mainteined the ſame that Iouinian did, Hierome crieth out, [b] *Proh nefas, epiſcopos ſui ſceleris dicitur habere conſortes: O abhominable*

[x] *Heb. 13. 4.*
[y] *Rom. 8. 8.*
[z] *Ibid. verſ. 9.*
[a] *Hieron. ad Pammach. Apolog pro. lib. adu. Iouinian.*
[b] *Hieron. adu. Vigilant.*

matter, hee is sayd to haue Bishops partakers with him in his wicked opinion: as hee in stomacke termeth their defence of mariage. And of those bishops he declareth that *they would order none ministers or deacons, but onely such as were first married*: so farre were they from M. Bishops conceit of mariage or virginitie, becausse they saw the filthy and abhominable fruites that vowed virginitie did vsually bring foorth, whereof [c] Hierome himselfe elsse where and before him [d] Tertullian did complaine. Yea so farre were they from approouing the opinion of Hierome or of Siricius the bishop of Rome, as that directly and flatly in their practise they opposed themselues against it. And whereas Hierome to reprooue these bishops by examples of other churches, alleageth to that purpose the *churches of the East* (beside thē no other but the churches of Egypt & Rome) [e] Socrates who wrote his story within lesse then twentie yeeres after the death of Hierome, affirmeth of those Easterne churches which [f] Epiphanius also an Easterne bishop euen in the time of Hierome of some partes thereof, acknowledgeth that *the priests and bishops thereof were not forced by any law to forbeare their wiues, and that many of them whilest they were bishops had children borne vnto them by their lawfull maried wiues*, so little regard had they of the sentence and decree of Siricius, and so little conceit of any such holinesse in virginitie aboue mariage, but that the holy calling of a bishop or priest standeth indifferently agreeing with either of them. Thus, M. Bishop, I haue wrested your weapon out of your hands, and haue charged it very strongly against your selfe, and haue made it plainly to appeare that in denying virginitie to be of any greater *holynesse, vertue or merit with God then mariage*, wee teach the same, that not Iouinian onely with a few simple and carnall women, but generally the church of Rome not the inferiour sort onely, but the nobles and great men, not the Laity onely but the Clergie of that church, the monkes and such as professe continencie, and the bishops

[c] *Hieron. ep. ad. Demetriad. & ad Eustoch.*
[d] *Tertul. de vel. virg.*
[e] *Socrat. hist. lib. 5. ca. 21.*
[f] *Epiph. hær 59. Catharor.*

ſhops alſo of that church before, and of other churches then approoued and receiued, and that the Papiſtes now teaching the contrary, doe contrary the receiued doctrine of the auncient church of Rome.

But it further offendeth M. Biſhop that M. Perkins doth not onely equall mariage to virginitie but affirmeth that *in ſome reſpects* it is to bee preferred before it. But I maruell that hee ſhould be offended thereat, ſeeing it is a caſe vſuall that the leſſer good *in ſome reſpects* is to bee preferred before the greater. The Philoſopher is to bee preferred before the husbandman, and yet if we reſpect the tillage of the land the husbandman is to bee preferred before the Philoſopher. Gold is better then iron, yet if we reſpect the ſhooing of a horſe, iron for that vſe is better then gold. Therefore albeit it be graunted to M. Biſhop that virginitie abſolutelie is better then mariage, yet nothing hindereth but that mariage in ſome reſpects may be better then virginitie. The reſpects that M. Perkins alleageth are two. One in caſe of incontinency. And doth M Biſhop doubt but that to them that cannot conteine mariage is better then virginitie, when the Apoſtle ſo plainely ſaith: [g] *It is better to marie then to burne?* The other reſpect is for that *mariage is the ſeminarie of the Church and common wealth, and bringeth foorth a ſeede of God for the enlarging of his kingdome*. And is M. Biſhop ſo mad as to make queſtion of this: ſurely virginitie to this reſpect availeth nothing and therefore in this reſpect mariage muſt needes be better then virginitie. But ſomewhat he muſt needes ſay: he wilbe ſtill biting and gnawing though it be to the hurting of his owne teeth.

[g] 1 Cor 7. 9.

Now whereas he ſaith further of Iouinian that hee *barked at approoued feaſts and faſting daies*: as touching the former of them it appeareth not by Hierome or Auſtin or any other of that time that he ſpake any thing at all, and therefore I paſſe by it as a tale. As touching the other poynt of *faſting* S. Auſtin reporteth that hee taught, [h] *non prodeſſe*

[h] Hær. 82.

prodesse ieiunia et a cibis aliqmbus abstinentiam, that fastes forbearing of certaine meates are things not auaileable, wherein if his meaning were, as appeareth it was, to condemn set and certaine daies of standing fastes, with that superstitious fancy that it should be a matter of meritte with God those daies to forbeare some certaine kindes of meate more then other, he erred nothing therein, neither did he teach any other thing then the Church of Rome, as hath beene before shewed, had long before taught against the heresie of Montanus: which heresie although it were at the first resisted by that church, yet such was the serpentine slippernes thereof through the goodly colours and faire shewes of church-order and deuotion that were set vpon it, as that afterwards it found very easy admittance and entrance, and those opinions which Tertullian as a Montanist defended against the church, and namely the church of Rome, the same were approued and receiued in the same church: so as that Hierome though he confesse that Tertullian being fallen to the heresie of Montanus wrot diuers books *specially against the church*, yet doubteth not sometimes to auouch some poynts by him mainteined in those bookes, and to speake as he speaketh: yea and Austin in setting downe the heresie of the Montanists mentioneth for heresies, setting aside his *Paracletus*, but onely one point conteined in the same bookes. But what he wrote touching fasting, it went smooth aed currant, and Iouinian, Aerius, Vigilantius, and others for speaking against the same were reiected as heritickes though they sayed nothing in that point but what the church of Rome had saied before. Now sith the ministers of our church say the same and by the same arguments that the auncient church of Rome did, as I haue before declared, it is manifest that the apostasie is not on our part but on M. Bishops, who now by the authority of the church of Rome maintaineth that which the hereticke of old maintained and defended against the church. The ministers of our chuch condemne not fasting

ſting but ſuperſtitious faſting. We blame men [i] *non quia abſtinent ſed quia hæreticè abſtinent: not becauſe they abſteine but becauſe they abſtein with an hereticall opinion of their abſtinence*, as Bernard well ſpeaketh though he apply it ill. We obſerue faſting daies as wee call them by abſtinence from fleſh (indeed not *faſting daies* but * *fiſh daies* as the law doth rather call them) not with any opinion either for the day or for the abſtinence of any holineſſe therin, or religion towards God, but onely by way of obedience to politicke lawes, and dutie to our prince, the law it ſelfe profeſſing it ſelfe to be onely * *politickely intended*, & diſclaiming *ſuperſtition to be maintained in choiſe of meats* & denying this *eating of fiſh, or forbearing of fleſh to be the ſeruice of God, otherwiſe then are other politicke lawes.* But otherwiſe we teach *faſting*, either priuate or publicke, not tied to daies or times, but to occaſions either priuate or publike, whereby God calleth vs thereunto, the church then vſing it owne libertie, to appoint to that end either thoſe *fiſh daies* or any other daies, one or more, or many as occaſion ſhall require: as when lately by reaſon of Gods viſitation, there was a faſt commanded ordinarily to be obſerued through the whole land, that praier and ſupplication might be made the more inſtantly vnto God for the auerting and turning away of his feareſull hand, and as [k] Tertullian by way of obiection teſtifieth, that at that time in the catholicke church the biſhop vpon like occaſions did ſolemnely call the people to a faſt. And this faſt conſiſteth in abſteining either wholy or extraordinarily, but not in abſteining from ſuch and ſuch meats. For when the time of repaſt commeth, we hold it al one towards god whether a man eate fiſh or fleſh, becauſe [l] *euery creature of God is good and nothing to be refuſed, if it be receiued with thankeſgiuing*, [m] and *nothing that entreth into the mouth defileth a man.* As for the popiſh faſt we hold it ſenſeleſſe and abſurd, and like to the faſting of the old [n] Manichees. A man filleth himſelfe with marmolets, and ſuckets, and

[i] *Bernard. in Cant. ſer. 66.*

* *Anno 5. Eliz. cap. 5. Abridg. mant. in ſhips & ſhipping. 13.*

* *Ibid.*

[k] *Tertul. de ieiunio.*

[l] *2. Tim. 4. 4.*

[m] *Mat. 15. 11.*

[n] *Auguſt. de morib. Manich. lib. 2. cap. 13.*

and preserues, and fine cakes and sugred wines, onely hee forbeareth flesh, and hee is a Catholicke, hee hath done a good and meritorious worke, hee hath kept a fast to God and this is a satisfaction for his sinnes. A poore labouring man comming from his worke eateth a peece of fault bacon, and feedeth very barely and sparely thereof, and this man is an heretick forsooth, he is vncleane and must for this cause be condemned to the fier. This is an hereticall deuise, destroying true faith, entangling the conscience, and hauing no shew of any warrant or testimony from the word of God. S. Austin concerning fasting telleth vs that [o] *pondering the matter in his minde hee findeth that there is precept of fasting in the writings of the Euangelists and Apostles, but,* saith he, *what daies to fast, or not to fast I doe not finde it set downe by any precept of Christ or his Apostles.* Therefore he sheweth that the old libertie of the church was this, to abstaine [p] *more or lesse as euery man either will or can:* because *fasting,* as Marcianus told Auitus, *is in a mans owne power and at his owne will.* and because [q] *there is nothing found written as touching it,* saith *Socrates, it is manifest that the Apostles left free power to euery mans will and discretion in that behalfe, without necessitie or feare to doe that that should be good.* To bee short, the auncient church of Rome acknowledged the same, that according to the obseruation of the Apostles, [r] *men are to fast at their owne discretion, according as euery mans times and occasions doe require: that the Apostles imposed no yoke of prescript and standing fasts that should in common be performed by all: that to performe a fast certorum edu'iorum exceptione with exception taken to certaine meats,* as the Montanists did except against *flesh, and broth, and wine,* sauoreth very strongly of heathenish superstition. They acknowledged therefore in this point of fasting the same that we doe.

[o] *Aug. ep. 86.*

[p] *Cont. Faust. Manich. l. 30. cap. 5.*

[q] *Theod. hist. sanct. patrum. cap. 3.*

[r] *Socrat. hist. lib. 5. cap. 21.*

[r] *Tertul. de ieiunio.*

As for feast daies we doe not know that wee haue reiected any that are certainly found to haue beene approoued in the auncient church of Rome. If the bishop of Rome

Rome haue since superstitiously multiplied the number of them, and added new and false conceites of worship and grace, and holinesse vnto them, and haue thereby laied a yoke of vassalrie and bondage vpon the church, we haue libertie to shake off his yoke, neither are we heerein to be charged with varying from the old church of Rome, but it is the new church of Rome it selfe that hath varied from the old. If any Ministers amongst vs doe impugne any feast dayes by publicke authority established in our church, they beare their blame, but whereas M. Bishop saith, *the most of our ministers* the reason is, because *lippientibus oculis singularis lucerna numerosa est.*

9. W. Bishop.

Vigilantius *was sharply reproued by Saint* Hierome, *in a booke written against him, and hath beene euer since vnto this day, esteemed a wicked heretick, for denying prayer to Saints and honour to be done vnto their relickes. And yet, what point of Doctrine is more currant among the Protestants, then this?*

R Abbot.

praying to Saints.

M. Bishop saith that Hierome doth sharpely reprooue Vigilantius, but saith Erasmus and very iustly, [a] *hee doth so raile at him as that I cannot but wish that hee had shewed more modestie. I would he had delt by argument onely and had forborne railing speeches.* Hierome himselfe elsewhere calleth *Vigilantius* [b] *sanctissimum presbyterum, a very holy priest,* and indeed in that that he wrote for ought appeareth hee wrote nothing but what might well beseeme a very religious and holy man, being offended [c] *to see* as hee saith, *in a manner the customes of the heathens vnder pretence of religion brought into the church.* One thing that Vigilantius reproued was their custome of *Vigils* & night watches at the sepulchers or relickes of martyres, vnder pretence whereof

[a] *Eras. in arg. lib. adu. Vigil.*

[b] *Hieron. ep. ad Paulin.*

[c] *Apud Hieron. adu. Vigilant.*

many lewd acts & villanies were done, yet *Hierome* maintaineth the same very stiffly. But that notwithstanding the church afterward not following the mind of Hierome but rather of Vigilantius [d] abolished those vigils, & made it to appeare that Hierome had more contentiously then iudiciously written in defense of them. Yea and by Hierome himselfe it appeareth that Bishops there were that tooke part with Vigilantius, and approoued that which hee taught, whose names if they were knowne might happilie carry as great authoritie as S. Hieromes doth. But to come to the matters that M. Bishop speaketh of as touching prayer to Saints Hierome saith nothing at all. He only reasoneth that the Saints or martyrs doe pray for vs, but saith nothing to argue that we should pray to them. Neyther did Vigilantius question that matter: for whereas hee demaundeth, *be the soules of martyrs alwaies present at their ashes, least if any come to pray, they should not heare them being absent*, hee meaneth it not of any comming to pray to the martyrs themselues, but to pray to God at the places of their Relickes. For they vsed to pray to God [e] *ad memorias martyrũ, at the memorial places of the martyrs*, which was a thing by Iulian the Apostata obiected to the Christians: [f] *you call vpon God at the sepulchers of your martyrs*, who would rather haue obiected praying to the martyres themselues if he could so haue done. But hence they grew in time to conceiue superstitiously that the martyrs hearing them at their relicks praying to God did recommend their prayers by their intercession and make them more acceptable vnto God. But that prayer to Saints was no doctrine publickly receiued in the auncient church is hereby infallibly and ineuitably prooued, for that the auncient church though not at the first yet afterwards three or foure hundred yeeres after Christ did in their publicke liturgie and seruice pray for the Saints. Now to pray for them and to pray to them cannot possibly stand together. That they prayed for them appeareth by Epiphanius his defense thereof

[d] *Erasm. in arg. lib. adu. Vigilant. Bellarm. de cultu sanct. cap. 17.*

[e] *Aug. de vnit. eccles. ca. 16.*

[f] *Cyril. cont. Iulian. lib. 10.*

therof againſt Aerius, [g] *for the righteous, for the fathers, the patriarchs, the Prophets the Apoſtles, Euangeliſtes, martyrs, confeſſours, Biſhops, Anchorites and the whole ranke of the church.* In what meaning they did it ſhall appeare hereafter, but thereby it is manifeſt that as yet there were no prayers publickely vſed to the ſaints. And although the fathers indeed doe in diuers places ſeeme to giue countenance to this ſuperſtition whileſt caried away with popular and plauſible deuotions they ſearch not how it may ſtand with other points of Chriſtian faith, yet ſometimes vppon occaſions they ſo cut away the whole foundation thereof as that the reſt of the building neceſſarily muſt fall after to the ground. For whereas the end of praying to Saints is to vſe their mediation and interceſſion vnto God, they doe ſo challenge this office of interceſſiue mediation wholly and onely vnto Chriſt as that the Saintes muſt needes be wholly excluded from any part thereof. And to this purpoſe S. Auſtin notably ſpeaketh [h] *He is the prieſt who being entred within the veile, ſolus ibi ex his qui carnem guſtauerunt interpellat pro nobis, is only he of them that haue taſted the fleſh that there maketh interceſſion for vs. In figure whereof among ſt that firſt people and in that firſt temple onely the high prieſt entred into the holy place and all the people ſtoode without.* And therefore againſt Parmenian the Donatiſt hereticke making the Biſhop *a mediatour betwixt God and the people* hee ſaith of the Apoſtle S. Iohn: [i] *If he ſhall thus ſay, If any man ſinne, you haue me a mediatour with the father, and I make interceſſion and intreate for your ſinnes, what good and faithfull Chriſtian would endure him? who would looke vpon him as the diſciple of Chriſt and not rather as Antichriſt himſelfe? He is the onely and the true mediatour that maketh interceſſion for al and none for him. Neither doth Paul make him ſelfe a mediatour betwixt God and the people. &c For if Paul were a mediatour, then ſhould the reſt of his fellow Apoſtles be ſo alſo & ſo there ſhould be many mediatours, and the reaſon of Paul himſelfe ſhould not ſtand good whereby he ſaied, There is*

[g] *Epiph. her. 75*

[h] *Auguſt. in Pſal. 64.*

[i] *Auguſt. cont. epiſt. Parmen. lib. 2. cap. 8.*

one God and one mediatour betwixt God and man &c. which peremptory assertion of one mediatour for intercession vnto God doth vtterly ouerthrow whatsoeuer M. Bishop can alledge for defence of prayer vnto Saints. And that this was the auncient faith and religion of the church it is plaine by Origen also teaching [k] *that God onely is to be worshipped and that our praiers are to be tendred only to the only begotten sonne of God, that he as the high priest may bring the same to his God and our God. &c.* : that *Christians did make their praiers onely to God by Iesus Christ* : that [l] *although the angels be so diuine & excellent in nature as that the scripture sometimes calleth them Gods, and they doe bring vnto vs the gifts of God, yet that we are not for all that to worship them or to doe diuine honour vnto them, but that all prayers, all supplications, and intercessions and thanksgiuings are to be destinated vnto God the Lord of all things, by the high priest the liuing word who is God greater then all angelles : that no man should dare to offer praiers but only to the Lord God (who alone is aboundantly sufficient for all) by our sauiour the son of God.* Thus that first church knew no other prayers but such as we make according to the example of all the Saints and faithfull from the beginning of the world *only to God by Iesus Christ.* They would not pray to angels : much lesse to Saints. The Councell of Laodicea decreed [m] *ne precarentur angelos, that men should not pray to angels* : much lesse did they intend that men should pray to men. But the Papistes doe both and that for a reason and vnder a pretence which the auncient church condemned in them that alledged it, [n] *that by angels* and Saints *they must make way for themselues to the fauour of God,* [o] *euen as by nobles and great men we procure accesse vnto the king,* not considering, as Ambrose wel noteth, that as it is treason vnder the colour of seeking accesse to the king by a noble man to giue vnto the noble man the honour of the king, so it is also treason to God & much more vnder pretence of seeking fauour and accesse to God by Saints and angelles to giue

k Origen. con. Celsum. lib. 8.

l Lib 5.

m Theodoret. in Coloss. cap. 2.

n Theod. ibid.

o Ambros. in Rom. cap 1

giue vnto them the honour of God by making praiers vnto them. Yea the auncient church although they did ſo conceiue[p] that the angels as *miniſtring ſpirits* and *meſſengers* doe exhibite our praiers vnto God by the high prieſt Ieſus Chriſt, and doe themſelues pray for them that are committed vnto them, yet did reſolue that[q] *invocare angelos, to make prayers to the angels* themſelues is an iniurie vnto God, that the angels ſtand well affected towardes vs for doing as they doe, to worſhip God only, and that[r] as when the body is moued, the ſhadow is alſo moued, and which way the body goeth the ſame way the ſhadow goeth, ſo hauing God fauorable and gratious to vs by our due and faithfull worſhipping of him and calling vppon him, the angels which are but as his ſhadowes are likewiſe friendly and louing to vs, ſo that wee neede not ſeeke to gain them by any other meanes. And if they thus reſolued againſt prayer to angelles (expreſly contrarie to the doctrine of the church of Rome) much more ſhould wee reſolue the like againſt prayer to Saintes of whom wee are taught that[s] *they know vs not*. of whom we haue no ground to be perſwaded that they haue that entercourſe betwixt God & vs, as the angels haue, or do any thing for vs as the angels doe: in whom becauſe they are but onely menne, Tertullians argument concerning Chriſt muſt needes take place:[t] *If Chriſt be onely man, why is he in our prayers called vpon as a mediatour, ſeeing the inuocation of a man is of no force to yeeld ſaluation?* Being onely men they can be no mediatours for our prayers, our praying to them can bee no whit helpefull to our ſaluation. Vigilantius therefore in denying prayer to Saints, if he did ſo, brought no hereſie or new opinion into the church, but onely ſought to reduce it to the true faith and integrity of the firſt Church.

[p] *Orig. cont. Celſ. lib. 8.*

[q] *Lib. 5.*

[r] *Lib. 8.*

[s] *Eſa. 63. 16.*

[t] *Tertul. de Trinitate.*

As touching the other point concerning Reliques, Vigilantius was iuſtly offended, not that the ſame were honoured, but that they were honoured too much, and in other ſort then honour was due vnto them. The fault that he

he found, was that men did *worship them*, and for that cause he rightly termeth them that so did [a] *cinerarios & idololatras, ashmongers and idolaters*. For if worship and seruice of religion be not due to the Saints themselues, as of prayer we haue already seene, then surely it cannot be due to their offals and reliques, to ashes and rotten bones, much lesse to their shooes and shirtes, and girdles, and such other base and paltrie stuffe. And plainly it appeareth that little reckoning they make of preseruing religion entire and pure, who of worship which is peculiar to God onely, doe make so common a thing as to bestow it thus indifferently not to men onely, but to mens bones, and to euery thing that by occasion hath beene vsed by them. Now this worshipping of reliques Hierome wholly disclaimeth, saying to Vigilantius: [x] *Thou madde man, who hath at any time worshipped the martyrs? who hath gone about of a man to make a God*: plainly shewing that to worship the reliques of martyrs, is of men to make them Gods. Yea he saith further, [y] *We doe not adore or worship the reliques of martyrs, no nor the Sunne, nor Moone, nor Angels, nor Archangles, nor Cherubim, nor Seraphim, nor any name that is named in this world or in the world to come, least we should serue the creature rather then the creatour, who is blessed for euer*. So that as touching the maine point Hierome subscribeth to Vigilantius, that the reliques of martyrs are not to bee worshipped, and therefore his testimony is cleere and pregnant against the Papistes, who doe professe the *worshipping of reliques*, and therein as he saith, are guiltie of *worshipping the creature in steede of the creatour who is God blessed for euer*. Now what conscience is there in these men to alledge Hieromes contention against Vigilantius to giue a colour to their *worshipping of reliques*, when the words of Hierome do so flatly and expresly condemne the same? In all their bookes Hierome still is opposed against vs, when in the point for which he is alleadged, he saith no otherwise then we say, Nay he doth not onely say but by the

[a] *Hieron. ad Ripar.*

[x] *Adu. Vigil.*

[y] *Ep. ad Ripar.*

the Scripture prooueth it alſo. For to ſhew that martyrs and reliques of martyrs be not to be worſhipped he bringeth the example of [z] Peter, who when Cornelius fell downe at his feete and *worſhipped him lifted him vp by the hand, and ſaide vnto him, Ariſe, for I alſo am a man.* If Peter were no tto be worſhipped much leſſe are wee to worſhip a relique of Peter. If Peter ſaide to him that worſhipped him Stand vp, for I am but a man, ſurely Peters relique if it could ſpeake, would ſay to the worſhipper therof, Stand vp, for I am not a man, I am but aſhes, I am but a bone, much leſſe therefore worſhip me: thou ſhalt worſhip the Lord thy God, and him onely thou ſhalt ſerue, whom onely & no other he worſhipped and ſerued whoſe relique I am, and himſele by no meanes would be worſhipped. [a] *God teacheth vs* ſaieth Origen, *that he himſelfe onely is to be worſhipped: other things are nothing or what ſoeuer they are, they are woorthy of honour onely, not of deuotion and worſhip, which can be yelded to no creature but with iniury vnto God.* M. Biſhop indeed heere nameth onely *the honour of reliques* willing perhaps by a more tolerable word to qualifie the groſneſſe and odiouſneſſe of the matter, but the thing that they contend for, is [b] *cultus & veneratio liquiis ſanct. reliquiarum: the worſhipping of reliques: tumulorum & ſepulchrorum adoratio: the adoring and worſhipping of ſepulchres and reliques.* If it were but the *honouring* of them, the caſe were much different. [c] *Euery one that worſhippeth a thing, honoureth the ſame, but euery one that honoureth doth not worſhip,* ſaith Auſtin. But they contend to haue reliques to be worſhipped, which not wee onely, but Hierome himſelfe flatly pronounceth to be idolatry.

[z] *Act.* 10. 25. 26.

[a] *Orig. cont. Celſ. lib.* 1.

[b] *Bellar. de Reliq. ſanct. c.* 1. *Coſter. Enchir. cap.* 13.

[c] *Auguſt. cont. Arianor. cap.* 23.

Now whereas Hierome denieth that any ſuch adoration or worſhip was done to reliques, as if Vigilantius had therin calumniouſly ſlaundered them of whom hee ſpake it is manifeſt that Hierome was deceiued, and that Vigilantius had iuſt cauſe to ſay as hee did. For Gaudentius a biſhop of the ſame time that Hierome was, is found to

haue reproued some as guiltie of [d] *idolatry*, for that to the reliques of their dead and at their sepulchers, they made *feasting sacrifices*, according to the manner of the Gentiles. Which Bellarmine cannot denie, but onely qualifieth the matter, that they were but some few, [e] *some few perhaps*, saieth he, *did sacrifice to the dead*. But whether they were few or more that skilleth not: certaine it is that Vigilantius had cause to speake of some that did *worship* to the sepulchers and reliques of the dead. And that they were not a *few* onely but many, Saint Austin shall be a witnesse against Bellarmine in behalfe of Vigilantius, [f] *I know* saith he, *that there are many worshippers of sepulchres: that there are many that very luxuriously drinke ouer the dead, and making feastes to their carkeises*, (their reliques) *doe burie themselues vpon them that are buried, and repute this their surfeiting and drunkennesse for a matter of religion*. Hierome then was to blame so to raile at Vigilantius as if he had deuised a tale of his owne head, in reprooving some that were worshippers of the reliques of martyrs and dead men, seeing it appeareth so plainely by Gaudentius and Austin that there were many that did so. Hierome therefore acknowledging that this ought not to be done, iustifieth the speech of Vigilantius, and condemneth the papists for doing that which Vigilantius by Hieromes owne testimonie did iustly reprooue.

[d] *Gaudent. in Exod. tract 4.*

[e] *Bellar. de Reliq. cap. 4.*

[f] *August. de moribus eccles. ib. cap. 34.*

Another thing that Vigilantius disliked, was the setting vp of tapers and candles lighted at noone day [g] *Wee see almost the custome of the gentiles*, saith he, *vnder colour of religiō brought into the church that the Sunne-broad shining numbers of tapers are lighted*, &c. *These men doe great honour to the martyrs, to thinke that they must haue light yeelded them by paltrie candles, when as the lambe who is in the midst of the throne with all brightnesse of his maiesty doth giue them light*. Which doth not seeme to be the speech of an hereticke, but rather of a faithfull Christian man, duely and rightly perswaded of the blessed state and portion of

[g] *Hieronym. adu. Vigil.*

of the Saints. The ſetting vp of candles lighted in the day time, Tertullian noteth to haue beene a matter of ſolemnitie amongſt the heathens, and denieth that Chriſtians did [h] *lucernis diem infringere, by candle light goe about to diſanull the day.* Now if Ambroſe thought fitte to aboliſh thoſe night watches and mortuarie feaſtes before ſpoken of not onely for the auoiding of ſurfeiting and drunkenneſſe, but alſo [i] *quia illa quaſi parentalia ſuperſtitioni gentilium eſſent ſimillima, because the ſame in the manner of parentall ſacrifices were altogether like to the ſuperſtition of the Gentiles*: might not the ſame reaſon ſufficiently excuſe Vigilantius for being offended to ſee men by their *day-candle-light* to ſet before them the cuſtome of the heathens to be followed in the church? eſpecially ſeeing the Counſell of Eliberis had before flatly decreed that men [k] *ſhould not by day-light ſet vp tapers or candles lighted in their church-yardes?* But the beſt is, that Hierome himſelfe diſclaimeth this alſo: [l] *We*, ſaith he, *doe not tiend candles by day-light, as thou without cauſe accuſeſt vs, but that by the comfort heereof we may delay the darkeneſſe of the night, and may watch by the light thereof, &c.* Onely he addeth: *If any of ignorance or ſimplicitie either ſecular men or deuout women, of whom wee may truely ſay, They haue the zeale of God but not according to knowledge, doe this in the honour of martyrs, what loſſe is that to thee?* This he goeth about prepoſterouſly to excuſe by the example of Mary Magdalens annointing our Sauiour Chriſt, and by their intent of deuotion, peruerting to that purpoſe a ſentence of the Apoſtle, as if hee had left euery man in ſuch matters to follow his owne minde, and as if it were not amiſſe, which as wee haue heard S. Ambroſe ſo much diſliked, to doe that to martyrs now in deuotion, which was done to Idols before time. But yet we ſee heere that what Hierome denieth to bee done by himſelfe or others ſuch as himſelfe, what hee imputeth to ignorance and ſimplicitie, and confeſſeth to bee done by none but ſuch as haue the zeale of God, but not according

[h] *Tertul. Apolet. ca. 35.*

[i] *Aug. Confeſſ. lib. 6. cap. 2.*

[k] *Concil. Eliber. Can. 34.*

[l] *Aduer. Vigil.*

to knowledge, and seeketh rather to excuse then to defend, that now the Papists haue taken vp, and vse it as an important ceremonie of religion, to burne day-light with t candles before their Saints and reliques: and yet pretend Hieroms authoritie and example for the doing of it. Surely M. Bishop we might wonder at this, but that we know a bad cause can haue no better defence, and such gamesters, as you are cannot thriue but by false play.

As for the true honour that is due to the Saints and their relicks, we refuse not to yeeld it to them. The honour that is due vnto their bodies is the [m] *solemne honour of burial*, as Origen termeth it, [n] *not to leaue their relickes or dead bodies naked, or carelesly to cast them on the ground, but decently and in good order to couer or to hide the same in the bosome of their mother, the depth of the earth*, and there [o] *to let them alone and not to remoue their bones*. Thus the patriarchs and righteous men of the olde Testament honoured their dead concerning their bodies: and although Iacob and Ioseph embracing by faith the promise of God concerning the land of Canaan and [p] desiring euen in buriall to enioy the same as the figure and pledge of the heauenly and euerlasting rest, were according to their desire caried thither to be buried, yet where they were once buried, there they were suffered to rest. They were not first buried in one place & after remoued to another, but [q] Iacob was caried thither presently vpon his death, and Iosephs body being in the meane time [r] embaulmed and put into a chest was [s] taken with the children of Israel when they went out of Egypt and afterward [t] buried in the lot of his inheritance, and thenceforth they were no more medled with: men kept no peeces of them, they vsed no worship or deuotion towards them, they made no pilgrimages to them, they sought not for any helpe or comfort by them. And although afterwards by the [u] bones of Elizeus a great miracle was wrought by raising a dead man to life againe, yet were they not hereupon taken vp and caried

[m] *Origen. cont. Celsum. lib 8.*
[n] *Cyril. cont. Iulian lib. 10*
[o] *2. King. 23. 18*
[p] *Gen. 47. 29. & 50. 25.*
[q] *Gen. 50 7.*
[r] *Gen. 50. 25. 26.*
[s] *Exod. 13. 19*
[t] *Iosuah. 24 32*
[u] *2. Kin. 13. 21*

caried with solemnitie from one place to another, but where they were buried there they remained still. Thus in the new testament the bodie of [x] Iohn Baptist was honoured, and the body of [y] Steuen, and no otherwise. Neyther do we find any examples that make for thē who cary not the bodies of Saints from one place to another at first to bury them, but digge them vpp from the places where they are alreadie buried: nor doe remoue them to any speciall place sanctified by the promise of God as the land of Canaan was, but thinke by them to make the places more holy to which they remoue them: which Iacob and Ioseph intended not. How much lesse shall we finde any examples to iustifie the Papistes who digge vp dead bodies, & either whole or peecemeale keepe them vnburied to be caried about and shewed, and seene, & touched, and kissed, and honored by giftes and offerings, and worshipped, and prayed vnto and resorted vnto for health and helpe with sundry other deuotions whereby they vse them rather as the idols of the heathen then as the dead bodies of holy men? The word of God taught the church of old that [z] *precious in the sight of the Lord is the death of his Saints*, and yet it hath not taught any such deuotions towards them, and we are dainty to admit that for an honour of Saints and their relickes whereof wee find neyther precept nor example eyther amongst the patriarkes and prophets of the old Testament, or the Euangelists and Apostles of the new.

[x] *Mat.* 14. 12
[y] *Act.* 8. 2.
[z] *Psal.* 116. 15

Now as for other monuments either of apparell or other implements that haue beene in the vse & occupation of martyrs and holy men, to keepe the same as memorials and tokens of remembrance and loue, may easely be yeelded to the satisfaction and pleasing of humane fancy, as [a] Antony the eremite kept a garment of Paul the eremite his predecessor, and [b] Athanasius the like of the same Antonie. But to keepe the same by way of deuotion, and to lay them vp in houses of religion, to haue worshippe done

[a] *Hieron. in vita Pauli Erem.*
[b] *Athanas. in vita Antonij.*

vnto them it can be accounted no other but plaine heathenisme and idolatry. But both in this kind of relickes and in the relicks of Saints bodies such haue beene the notable impostures and cosinages and villanies wherewith the deuill by the factours of the church of Rome hath abused and deluded the world, as that they haue iustly therby deserued to be holden accursed both of God and men: neyther can we account M. Bishop and his fellowes any other but a crue of most impudent and shameles men, who after so plaine discouery thereof doubt not still to persеuere in the defense of such horrible abhomination. As for any further honour to Saints or Relickes beside that we haue spoken of, wee know none, but to commend their vertues, *to* [c] *follow their good conuersation, their faith and patience,* their constancie in [d] *not louing their liues vnto death for the testimony of Iesus Christ*: but no more are wee to worshipp them then we our selues looke to be worshipped of others hereafter, or then they worshipped others that were before them. To conclude what Cyrill of old taught against the calumniations of Iulian the Apostata concerning the martyrs the same wee teach, and neither more nor lesse [e] *that they are to be honoured with perpetuall prayses, but neither doe we call them Gods, neither are wee wont to worshipp them.* The doctrine therefore that is currant amongst the Protestants is yet found to be no other but what of old was currant in the true church, and therefore the imputation of apostasie lieth not vpon vs, but vpon them, who contrary to the doctrine and practise of the auncient church worshippe Relickes, and pray vnto them. and though they say not, as Bellarmine excuseth the matter, [f] *O holy Relickes pray for vs,* (and no more doe they say to their Images, *O holy Images pray for vs*) yet as they worship Images so worship Relickes, and as they pray to Images, so pray to Relickes, euen as to them whose Relickes and Images they bee and in both commit that idolatry which antiquity would haue accursed to hell fire.

[c] *Heb. 6. 12. & 13. 7.*
[d] *Apoc. 12. 11.*
[e] *Cyril. cont. Iulian. lib. 6.*
[f] *Bellar. de Reliq. Sanct. ca. 2*

Io. W. Bishop.

IO. W. BISHOP.

In like sort, one Aerius *to the* Arrian *heresie, added this of his owne*: That wee must not pray for the soules of our friendes departed: *as* S. Augustine *hath registred. And doe not all Protestants embrace and earnestly defend the same?* *Aug. ad. q. vult haref. 53.*

R. ABBOT.

I shoulde haue wondered, M. Bishop, if you had omitted prayer for the dead, being the faireſt flower in the Popes garden, a maine supporter of his kingdome and of the third round of his triple crowne. Soone would a great part of your occupation grow to decay if yee did not hold men in this perswasion that the dead stand in neede of the prayers and deuotions of them that are aliue. As for vs it seemeth very strange to vs that if it be so, no mention should be made thereof amongst so many examples as are set downe in holy scripture of them that haue died, wiues from their husbandes, parents from their children, children from their parents, kings from their subiects, friendes from their friends: neuer was there any of them praied for since the world began. It is more strange that Moses in the law should prescribe no part of this deuotion, no prayers, no sacrifices for the dead: and yet should charge the people of God as to take nothing from the Lawe, so to [a] adde nothing to it. And though Moses and the prophets had so negligently omitted it, would Christ and his Apostles be so forgetfull as not to vse one word to recommend so necessary a matter to the practise of the church? yea would Paul, whome the Pope for very pure loue hath made his sword-bearer, would he purposely setting downe instructions concerning [b] the dead bee so careles as not to wish that they should be prayed for? But as touching this Epiphanius resolueth vs that prayer for the dead is a matter

of praying for the dead.

[a] *Deut. 4. 2.*

[b] *1. Thess. 4. 13. &c.*

[c] Epiph. haer. 75

ter of [c] *tradition* and *an ordinance of the church*, and therefore freeth vs from any trespasse against any thing that Moses or the Prophets or Christ and his Apostles in the scriptures haue deliuered vnto vs. Yea but M. Bishop telleth vs out of S. Austin that Aerius was adiudged an hereticke for denying prayer for the dead Indeed Austin so found it in Epiphanius and accordingly he hath deliuered it, but it being confessed that prayer for the dead is a tradition and ordinance of the church, there groweth a question whether a man for trespassing an ordinance of the church be to be reputed an hereticke? Nay indeed it is no question: for heresie standeth not in matter of fact but in matter of faith. The church prescribed this to bee done, but the doctrine of faith had prescribed nothing to be beleeued thereof. We condemne Aerius for an hereticke for that which as [d] Basil witnesseth hee taught against the faith, if at least it were the same Aerius: but wee dare not so thinke of him for denying prayer for the dead, because therein he said nothing against the faith. For the doctrine of faith is that they [e] *which dye or are dead in the Lord are* [f] *blessed and doe rest from their labours*: that they are [f] *in peace*: that [g] *death is aduantage vnto them*, because to them to *be* [h] *dissolued is to be with Christ*, and [i] *to remoue out of the body is to dwell with the Lord*: that the angells doe attend them to carie their soules as they did the soule of Lazarus [k] *into Abrahams bosome*, that is to say [l] *into the kingdome of heauen*. If this be their state, as it is, then are our prayers of no effect vnto them: they need them not and because they neede them not, wee are not to vse them: M. Bishop himselfe bearing witnesse that it is [m] fond and friuolous to pray for eternall life to bee giuen to them which are alreadie in full and assured possession of it. And surely the ancient church at the first intended nothing contrary to this faith. They vsed solemnity for the faithfull deceased, but that was only commemoration and thanksgiuing to shew that they presumed of their blisse and happinesse,

[d] Basil. de spir. sanct. cap. 2.

[e] Apoc. 14.13.
[f] Esay. 57.2.
[g] Phil. 1.21.
[h] vers. 23.
[i] 2. Cor. 5.8.

[k] Luc. 16.22.
[l] Mat. 8.11.

[m] Pag. 38

not

, not any prayer whereby to procure them eaſe and deliue-
rance from Purgatory paines. And this appeareth moſt plainly by the wordes of Origen. [a] *We*, ſaith he, *doe not celebrate any brith day, becauſe that is the entrance of ſorowes*
' *and temptations: but we celebrate the day of death as being the*
, *putting away of all ſorowes and the eſcaping of all temptations.*
We celebrate the day of death, becauſe they aye not which ſeeme
' *to aye. For that cauſe alſo we obſerue memorialls of the Saints*
and deuoutly keepe remembrance of our parents and frinds dy-
ing in the faith, as well reioycing at their refreſhment and eaſe
as craueng for our ſelues a Goaly conſummation in faith, We
celebrate it calling together deuout perſons with the prieſts: the
faithfull brethren together with the clergy, inuiting moreouer
the poore and needy feeding the orphanes and widowes that our
ſolemnitie may be for a memoriall of reſt to the ſoules departed
whoſe remembrance we celebrate, & to vs may become a ſweet
ſauour in the ſight of the euerlaſting God. This is a perfect deſcription of their vſage towards the dead: they imagined nothing but reſt to the ſoules of them that were departed in the faith, and therefore reioyced ouer them, but vſed no praier for them. And therefore they comforted men to die without feare or doubt, and with certaine expectation of reſt and peace, as [o] Cyprian doth: and accordingly gaue comfort as touching the dead, *that they* were [p] *not to be bewailed as being in miſerie, but that they haue*
' *atteined their deſire:* [q] *that we are not to put on blacke mour-*
, *ning garments ſith they haue put on white: that they liue with*
God, and that we ſhould haſten to come to them. With much more which Cyprian moſt notably ſpeaketh to that purpoſe: but of Purgatorie or praier for the dead no intimation at all. Yea and although afterward thankeſgiuing for
, the dead were in ſome part turned to praier for the dead, yet was not that praier for the dead intended for any deliuerance from Purgatorie paines, without which Popiſh
, praier for the dead hath no vſe at all, but it ſerued partly to teſtifie the affection of the liuing to the dead; and partly

[a] *Origen. in Lib. 3.*

[o] *Cyp. de Mortal.*

[p] *Tertull. de patientia.*

[q] *Cyp. de mortalit.*

to expresse to the liuing what hope there remaineth in death, for them that liue and die faithfull to the Lord And this plainely appeareth by him that was the author of the *Ecclesiasticall Hierarchia* vnder the name of *Dionysius Arcopagita*, setting foorth the vsage of the church in this behalfe, saith that the man dying [t] *as being now come to the last act of all his combates, is replenished with a holy reioycing, and with great cheerefulnesse entreth the way of the holy second birth, that is, the resurrection: well knowing that he shall wholly when hee hath ended his life, atteine to sweete and pleasant rest, and therefore beholding cleerely the way that bringeth to immortal tie, as neere at hand he praiseth the gifts of God and is filled with diuine ioy because he feareth not any change to woorse, but surely knoweth that he shall haue sure & euerlasting possession of those good things which he shall attaine vnto.* Where wee are first duely to obserue with what minde the faithfull then died, who feared no change to woorse, but resolued themselues that they should goe to ioyfull and pleasant rest, and therefore neuer once dreamed of any Purgatorie, nor did bespeake any masses of *Requiem*, or *Dirigees*, or pardons, or any other such Popish meanes to be deliuered from thence. Now it followeth further, *The friends of him that is dead* saith he, *account him, as he is blessed, for that he hath according to his desire atteined to the ende of his victorie, and with singing they giue thanks to the author of that victorie, and further wish the like rest vnto themselues.* In all this we see them as farre from any opinion of Purgatorie, as the Popes purgatorie is farre from heauen, neither would they haue wished *the like rest* vnto themselues if they had put the case that perhaps the dead had not better rest then Purgatorie fire. After this he sheweth that the dead was caried to the bishop or minister, that that might be done which was accustomed at the buriall of the dead. The congregation was assembled, the nouices in faith were dismissed, but such as stoode excommunicate for euill life were admitted, *be-*

[t] *Dyonis. Arcopag. Eccles. hierarch. cap. 7.*

cauſe it might happily doe them good when they ſhould ſee that he that died holily was holily recommended, as being partaker with the holy men or Saints that haue beene from the beginning, and they might be taught that truly bleſſed is the death whereby a man dieth in Chriſt. Then followed the prayer, *that God would forgiue to him that was dead all the ſinnes that hee had committed by humane frailtie, and would bring him into the light and land of the liuing, into the boſome of Abraham, Iſaac, and Iacob, into the place from whence flieth all ſorrow, heauineſſe, and mourning.* Where wee ſee no Popiſh prayer for the dead to be deliuered from Purgatory paine, nor any other meanes vſed to that purpoſe. And that wee may fully know that no ſuch thing was ment, he himſelfe mooueth the queſtion, why the Biſhop or the miniſter doth ſo pray, that God woulde forgiue to the dead his ſins, and giue him the like inheritance with them that haue followed the Lord, ſeeing God hath alreadie appointed ſuch reward to thoſe that die to him. Where if any Purgatorie had beene beleeued, it had beene the place to anſwer, that indeed God had promiſed ſuch rewards: but yet firſt a man muſt goe to Purgatorie fire, there to ſatisfie for thoſe offences for which he hath not made full ſatisfaction whileſt hee liued, and that this prayer was vſed to deliuer the dead from that grieuous tormenting fire. But he anſwereth no ſuch matter, but that the biſhop or prieſt thus praieth, to *declare to God who is the louer of good men, that he is affected towards them in like ſort: and being the interpreter of the counſell of God, to ſet forth to them that are preſent the rewards and good things which ſhall befall to holy men: & according to the commiſſion of Chriſt: Whatſoeuer yee binde on earth ſhall be bound in heauen, &c. to ſeuer the ſorts of men and as the porter to admit and let into God thoſe that are beloued of him, and exclude and ſhut out wicked men*: becauſe this prayer was not common to all, but vſed only for them in *reſpect of whom he had the promiſe of God that he ſhould be heard, and therefore he prayed not for prophane or vnholy men*

but for such as had liued iustly and holily, and had shewed themselues worthy to be prayed for. Seeing therefore God hath promised a most glorious and diuine life to them that liued heere a holy life (his kindenesse and mercifull goodnesse passing by the blottes which humane frailtie hath cast vpon them) hee prayeth that these thinges may accordingly come to passe, and as Gods interpreter declareth that those things which by a sacred and holy institution he heere rehearseth shall verily befall to them who in a godly life depart out of this worlde. Which declaration taken out of the expresse words of Dionysius doth make it euident and plaine that their praier for the dead serued only for a testification of the promise of God to the righteous, and to declare that the same did appertaine to the deceased, and therefore to the notice and sight of the church to inuest & inter him to the possession thereof, that as a king hauing the right and possession of his kingdome, yet by solemnitie of coronation receiueth full inuestment to his throne, so the faithfull enioying in death the promised blisse and happinesse of the saints might by this solemnity and as he calleth it στεφάνων ἱερῶν δόσιν *the giuing of the sacred crownes*, receiue in the eies of the church also a full testimonie and confirmation thereof, the bishop praying for none but for such to whom hee knew God had promised to doe that which hee praied for. Albeit, because he saith that in this action was *managed the whole saluation of the whole man, and the signification of the resurrection from the dead*, and it could not be but that they had a respect vnto the body of the departed lying before their eyes, a preparation whereof to the resurrection they shadowed by annointing it now going to the ground: most certaine it is that in their prayer they had a speciall reference thereunto that as they beleeued that the soule now according to the promise of God receiued rest and blisse with God, so the whole man, both body and soule ioyntly might at the resurrection receiue the fruite and benefite of the forgiuenesse of sinnes and place with Abraham,

Abraham, Iſaac and Iacob in the kingdome of heauen. In all which diſcourſe ſo largely ſet downe by Dionyſius, whatſoeuer he were, to declare the cuſtome of the church at that time wherein he liued, wee find nothing but reſt and peace and bliſſe and happineſſe to the deceaſed for whom they praied, according to the promiſe of God to the righteous that in death they ſhould bee partakers of euerlaſting life: but as for Purgatory or M. Biſhops prayer for the dead to be deliuered from the paines thereof, there is not ſo much as one ſyllable to import it. The like prayer for the dead Epiphanius mentioneth, [f] *For the iuſt, the fathers, the patriarchs, the prophets the Apoſtles, Euangeliſts, martyrs, confeſſours. &c.* And why? For they doubted not of all theſe but that they were in heauen: why then did they pray for them? Marrie euen for that cauſe as the church before had done, *that it might thereby bee vnderſtood that the faithful deceaſed are not periſhed but are ſtil being & liuing with the Lord.* Another reaſon he telleth vs, *vt dominum Ieſum Chriſtum ab hominum ordine ſeparemus, &c. that we may ſeuer our Lord Ieſus Chriſt from the ranke of all other men by the honour that we doe vnto him, and may yeelde him worſhip, cõſidering that though a man liue a thouſand times righteouſly, yet he is not like vnto him*: importing hereby that Chriſt only was perfectly righteous, but for others, there was no man, howſoeuer righteous he were, but that his righteouſneſſe needed entreatie to God for mercy, and therefore whereas Chriſt was to be prayed vnto, all other were ſuch as that they rather needed to bee prayed for: whence I inferred beefore and that by neceſſarie conſequence, that becauſe the auncient church did pray for the Saints, without all controuerſie they did not pray vnto them. Thus were they put to ſhifts to deuiſe reaſons of their praier for the dead, and yet could neuer light vpon that reaſon which is the only ſupport of that praier for the dead, which M. Biſhop ſeeketh to approue. Albeit Epiphanius heerein ſheweth that ſome alteration there was

[f] Epiphan. her. 75.

from the auncienter church, because they had now begun to *pray for mercy for sinners* after their death, that is for publicke and notorious sinners, which Dionysius saith the former church was not wont to doe, But with what minde or for what cause they did so, Epiphanius sheweth not, neither can it bee gathered by his wordes: for deliuerance from Purgatorie it could not bee, because Purgatorie, as the Papistes themselues confesse, was[t] not receiued or beleeeued in the Greeke churches, whereof Epiphanius was, nor hath beene till this day. And surely disputing purposely against Aerius in the defence of that custome of praying for the dead, nothing had been so ready to stoppe his mouth and to vphold that custome as the allegation of Purgatorie if any such thing had beene then receiued in the church. But it was onely humane affection that preuailed herein: it was thought to be a good minde to wish well to the dead, and whilest men gaue way to their own fancies in this behalfe superstition grewe more and more, and that which with Dionisius was peculiar to iust and holy men to giue them in some sort admission to heauen became common and indifferent to all and had other deuotions added vnto it with opinion to mittigate, if need so required, the very paines of hell. This Aerius spake against, and indeede spake against it with greater reason then Epiphanius hath defended it: yea the truth is, as [u] Cassander confessed to Maximillian the emperour, that it, cannot bee gathered by any constant agreement of the doctrine of the church at that time what certaine vse they meant to make of their praiers and deuotions for the dead: or what was the condition and state of the soules for which they praied. The custome thereof was vsuall in the church, but men knew not what the church might intend in the doing thereof. Hereupon Dulcitius mooued the question to Austin [x] *Whether the offering made for the dead did any good to their soules, seeing it is euident*, saith he, *that it is by our own deeds that we are either helped or hurt, and wee read that in hell*

[t] *Alphons. de Castro adu. her. lib. 8. tit. de Indulgentijs. Polydor. Virg. de inuent. rerum. lib. 8 ca. 1. ex Roffensi.*

[u] *Cassand. Consultat. cap. de iterat. Missæ.*

[x] *August. de octo quæst. Dulcitij. q. 2.*

hell no man can make confession to God. He knew no purgatory, he knew nothing for the dead but heauen or hell: otherwise hee had beene well enough able to answere himselfe as touching this point. Now for answere heere of S. Austin telleth him that *many indeed did say as touching this point, if there were any good to bee done in this behafe after death, how much more should the soule it selfe procure ease for it selfe by it owne confessing of sinnes there, then by any oblation that here is procured for the ease thereof.* Therefore by S. Austin himselfe it appeareth that there were many that did then dispute against that vsage and custome of the church, whom hee condemneth not, hee chargeth them not with any heresie, hee goeth not about to confute their saying, nay he reciteth ther opinion no otherwise but as probable and likely to giue Dulcitius satisfaction of his demaunde. But yet finding that custome of prayers and oblations in the Church hee laboured to make the best of it, *that there was no doubt but some good came to the dead thereby, but because it was said that wee shoulde all receiue according to the things that we haue done in our bodies, it was to be vnderstood that this good redounded to none but to those that had led such a life in the body as that these things might do them good.* Thus becausse he would not haue men to preiudicate the obseruation of the church he will haue it thought that there commeth some good of these deuotions, but when hee commeth to set downe what that good is hee cannot tell certainely what to say. *Either they anaile to full remission, or else surely to procure a more tolerable damnation.* A very doubtfull answere, & one part thereof the Papistes themselues reiect as altogether false. For[y] they deny that prayer for the dead extendeth to the damned and therfore it cannot procure for them any mitigation of their damnation. As for forgiuenesse of sinnes there can be none after this life, for where there is no repentance there can be no forgiuenesse: but[z] *after that we are gone from hence there is no place,* sayth Cyprian, *for any repentance, there is no*

[y] *Bell. de Purgat. li. 2. cap. 18.*

[z] *Cyprian. ad Demetrian.*

boote

boote of any satisfaction: no place therefore is there left for any forgiuenesse. Therefore Ambrose saith that [a] *Dauid praied to haue his sins forgiuen him before he departed this life because*, sayth he, *hee that heere receiueth not forgiuenesse of sinnes, shall not be in the inheritance of the Saints: for he cannot come to eternall life, because eternall life is the forgiuenesse of sinnes*, that is, is attained vnto by forgiuenesse of sins. Yea and what sinnes they are that should beforgiuen after this life, S. Austin professeth that [b] *by all the search that hee could vse he could neuer attaine to know.* The Papists tell vs that they are onely *veniall sinnes*: but S. Austin saith in that place that they are such sinnes by which a man dieth in case to be cast into hell fire, because he maketh the vse of those prayers and intercessions to bee this, *vt ne ingnem quisq; mittatur æternum, that a man may not bee cast into euerlasting fire*, whereof there is no danger with the papistes for their veniall sinnes. Thus S. Austin and they agree like harpe and harrow: he neither saith as they say, nor they as he. He affirmeth that vse of prayer for the dead, to free menne from euerlasting fire or to giue them ease therein, which they vtterly denie: and they affirme that vse of prayer for the dead to deliuer men from Purgatorie fire, which he neuer knew. For of Purgatorie fire he answereth nothing, which had serued most pregnantly for the deciding of all that doubt. Indeede there was begun in that time some speech thereof, but hee plainly sheweth that he could not tell what to thinke of it. He thinketh it [c] not *incredible that such a purgatorie fire may bee after this life, and it may be questioned*, saith he, *whether it bee so.* And againe [d] *I speake not against it*, saith hee, *because perhaps it is so.* And againe in another place he leaueth it as vncertaine, [e] *Whether onely in this life men suffer, or whether there follow some such temporall iudgements after this life.* Now seeing he was so vncertaine and doubtfull herein, because it was indeed a matter of humane tradition and deuice, how much better & more safely shal we follow him there, where being sometimes

[a] *Ambrose. de bono mort. c. 2.*

[b] *Aug. de ciuit Dei. li. 21. c. 27.*

[c] *De 8. quæst. Dulcit. q. 1.*

[d] *De ciui. Dei. li 21 cap. 26.*

[e] *De fide & oper. ca. 16.*

times vntangled from the regard of cuſtomes receiued in the church, he peremptorily determineth according to the trueth of the word of God: [f] *There is not any middle place for any man,* ſaith he, *that cannot be any where but with the diuell that is not with Chriſt.* [g] *He that is dead, either his ſoule ioyeth in the boſome of Abraham, or elſe is craning a little water in euerlaſting fire.* [h] *Any third place we know not, nay we find in the Scripture that there is no ſuch.* [i] *The ſoules of the godly being departed from the body are in reſt, but the ſoules of the vngodly are in puniſhment vntill the bodies of the one reuiue to euerliſting life & the bodies of the other to euerlaſting death.* [k] *All mens ſoules when they are gone from the body haue their diuers places of receit: the good haue ioy, the euill haue torment. But when the reſurrection ſhall come: both the ioy of the good ſhall be greater, and the torments of the euill ſhall be more grieuous,* &c. Thus S. Auſtin ſpake as wee ſpeak, there is no ambiguitie in his words: hee maketh no more places of ſoules but heauen and hell, and therefore excludeth all vſe of praier for the dead, which by the [l] Papiſts owne confeſſion can neither adde any thing to the bliſſe of thē that are in heauen, nor take away any part of puniſhment from them that are in hel. Now by this that hath beene handled, it apeareth that in denying praier for the dead, we vary nothing at all from the faith or practiſe of the moſt auncient church: in practiſe wee varie ſome what from the church in the time of the ſuppoſed Dionyſius Areopagita, but in faith and doctrine concerning the ſtate of death, nothing at all. What opinions thereof grew afterwardes, it is nothing to vs: there were thoſe vſes conceiued of it which the Papiſtes themſelues, as hath beene ſhewed, doe now wholly deny, and indeed Popiſh praier for the dead is not to be found in all thoſe times. For popiſh praier for the dead cannot ſtande but with the ſtanding of Purgatorie: but Purgatorie by the auncient church hath no certaine ſtanding: and therefore Popiſh praier for the dead for any helpe that it hath from

[f] *De peccat. meris. & remiſſ. lib. 1. ca. 28.*
[g] *In epiſt. Ioan. tract. 10.*
[h] *Hypogn. lib. 5.*
[i] *De Ciu. Dei. lib. 13. cap. 8.*
[k] *In Ioan. tract. 49.*
[l] *Bellarm. de Purgat. lib. 2. cap. 18.*

the auncient church must necessarilie fall, neither doth our church in the deniall of it denie any thing that hath any certaine approbation from that church.

11. W. Bishop.

Lib. 3. Cap. 20. Lib. 1. con. Maximin.

A common custome it was of the Arrians, *and of other more auncient heretickes, to reiect all traditions, and to relie onely vppon the written word, as testifieth* S. Ireneus and S. Augustine. *Doe not ours the same, reiecting all traditions, as mans inuention.*

R. Abbot.

of Traditions.

M. Bishop in the three former diuisions hath taken it as a great preiudice to vs, that Iouinian, Vigilantius, and Aerius were condemned by the auncient church, or rather by some few of the auncient church, for some articles of doctrine which we now maintaine. But yet hee knew that his hold was not fast enough, vnlesse hee added this point of traditions, because they were condemned onely for oppugning traditions, and not for any thing which they maintained against the written worde of God. Vnlesse therefore the authoritie of *Traditions* bee made good, hee seeth well enough that it maketh nothing at all for him that they were condemned. Whereupon he telleth vs that the Arians and other heretickes were condemned of old for reiecting traditions, and relying onely vpon the written word. This he taketh vpon him to prooue by Ireneus and Austin, but his proofe is such, as that if we were in any dislike of traditions before, we haue great cause now to like them woorse. But he doth as his M. Bellarmine is woont to doe: set it downe, it is no matter whether it bee right or wronge: acornes and draffe be fit enough for swine, and lies are good enough for them that are readie to beleeue them. The tract of Ireneus to which he referreth vs, is very pregnant to set foorth vnto vs in the olde heretickes, the very course which the Papists now vse as

touching

touching the Scriptures. In the firſt chapter of that booke which is the chapter before that that M. Biſhop citeth Ireneus beginneth thus: [a] *We haue not receiued the way of ſaluation by any other but by them by whom the Goſpell came vnto vs, which indeed they then preached, but afterwardes by the will of God deliuered the ſame vnto vs in the Scriptures to be the foundation and pillar of our faith.* Behold here the written Goſpell commended vnto vs to be *the foundation and pillar of our faith*, and that this was ſo ordered *by the will of God*, that we may know it to be vtterly vntrue which the Papiſts teach, that [b] *Chriſt did not looke that the Goſpell ſhould be committed to writing, but that onely by word it ſhould be publiſhed to all creatures*: and do we not thinke that this helpeth M. Biſhops tradition very much? He goeth on & ſheweth that the Apoſtles and Euangeliſts were by the holy Ghoſt endued with perfect knowledge to doe that they did, againſt ſome which tooke vpon them to be *emendatores Apoſtolorum, Correctours of the Apoſtles*: that by this inſpiration Matthew, Marke, Iohn and the reſt wrot that which they wrote, & therfore they which did not aſſent to theſe being thus partakers of the ſpirit of the Lord, did deſpiſe the Lord, Chriſt himſelfe, and the Father, *which* ſaith he, *all herctickes doe. For*, ſaith he, *when they are reproued by the ſcriptures they fall to finding fault with the ſcriptures as if they were not right nor were of authoritie, and that they are diuerſly taken, and that by them the truth cannot bee found out of ſuch as doe not know tradition: becauſe the truth was not deliuered by writing but by word.* How glad would you be, M. Biſhop, if Ireneus had ſaied any thing to touch vs ſo far as this toucheth you? But let vs firſt ſee the ende: for when they thus ſhifted off the ſcriptures & refuſed triall thereby, hee and others that dealt againſt them were driuen to another courſe, and that was to examine what the doctrine was that was deliuered from hand to hand by the Biſhops and paſtours of the church from the time of the Apoſtles, not minding any other doctrine then was

[a] Iren. li. 3 ca. 1

[b] Andrad. Orthod. explicat. lib. 2.

conteined in the scriptures, but because they refused the scriptures they would shew that the doctrine which they taught them by the scriptures was no other but what had beene the continuall tradition and deliuery of the teachers of the church successiuely from the time of the Apostles, and therefore the very truth that was first deliuered to the church. But, saith he, *when we call them being indeed against tradition to that tradition which is from the Apostles which by succession of Bishops is kept and continued in the churches they will say that they thēselues being wiser not only then the bishops of the church but also then the Apostles themselues, haue found out the sincere truth.* Hereupon notwithstanding to giue satisfaction to them that would be satisfied in this behalfe he reckoneth the whole ranke of the Bishops of Rome vntill his time still continuing the same tradition from the Apostles, [c] *For they all successiuely*, as Eusebius rehearseth out of Egesippus, *taught as the law and the Prophets and the Lord had preached.* Hee bringeth in also Polycarpus and alleadgeth his epistle to the *Philippians*, deliuering the same forme of faith, of whome Eusebius bringeth him in also giuing this witnesse that in all his sermons and narration hee deliuered [d] *cuncta sanctis scripturis consona: all according to the scriptures.* Lastly he produceth the church of Ephesus founded by Paul, and where Iohn the Apostle continued till the time of Traian the Emperour as *a true witnesse of the tradition of the Apostles. And what*, saith he, *if the Apostles had left nothing in writing, should we not follow the order of that tradition which they deliuered to them to whom they cōmitted the churches? whereto many nations of the Barbarians agree hauing no writing and yet diligently keeping the old tradition:* Now what is that *tradition?* For here is the full poynt *Beleeuing*, saith he, *in one God maker of heauen and earth and of all things that are therein by Iesus Christ the sonne of God: who for his exceeding great loue towards his creature was content to bee borne of a virgin, in himselfe vniting man to God, who suffered vnder Pontius Pilate and rose againe and was receiued*

[c] *Euseb. hist eccl. li. 4. ca. 21.*

[d] *Euseb. hist. lib. 5. cap. 18.*

ceiued vp in glory, & with glory ſhal come the ſauiour of them that are ſaued and the iudge of them that are iudged, & ſhall ſend into eternall fire the corrupters of his truth, & the deſpiſers of his father and of his comming. I his faith they haue beleeued without writing and by reaſon of this auncient tradition of the Apoſtles thy admit not into their minde any of the monſtrous ſpeeches of theſe heretickes. &c. Pardon me I beſeech thee, gentle Reader, if I be ſomewhat tedious in the rehearſall of theſe things. It is for thy ſatisfaction that thou maiſt ſee that Ireneus did not intend by tradition to commend any diſtinct part of doctrine beſide the ſcripture, but onely appealed to tradition as a witneſſe of the onely true doctrine which is cōteined in the ſcripture. His Apoſtolicall tradition, thou ſeeſt, conteineth no poynt of faith but whereof the ſcripture doth plentifully inſtruct vs, neither doth he goe about in his whole booke to auouch vnto them any other poynt but what he ſeeketh by the ſcripture to approoue. Nay I pray the duely to obſerue that it was the hereticke onely that alleadged vnwritten tradition beſide the ſcripture to empeach that faith which Ireneus iuſtified by the ſcripture, and for no other cauſe ſought to prooue it by tradition but becauſe they refuſed the triall of the ſcripture. How canſt thou then but take him for a lewde impoſtour that would make thee beleeue that Ireneus by tradition recommendeth a diſtinct part of doctrine beſide, nay indeed contrary to the ſcripture? The tradition that hee ſpeaketh of is the ſame with S. Paules; *[a] I tradidi vobis ſecundum ſcripturas: I deliuered vnto you, my tradition was to you according to the ſcripture. [t] That which I receiued of the Lord, trad di vobis, I deliuered vnto you: that was my tradition vnto you,* and in writing expreſſeth the ſame. And to this meaning ſayde Cyprian when by Stephanus the Biſhop of Rome he was vrged which *tradition: [u] Whence is this tradition? Commeth it from the authoritie of the Lord or of the Goſpell? or from the precepts and Epiſtles of the Apoſtles. For thoſe things that are written God himſelfe*

[a] 1. Cor. 15. 3. 4

[t] Cap. 11. 23.

[u] Cyprian. ad Pompeium.

himselfe testifieth that they are to be obserued. If therefore it be commaunded in the Gospell, or be conteined in the epistles or acts of the Apostles, then surely let this tradition be holily obserued. So say we to M. Bishop: let him shew vs his traditions by the scripture, and wee are ready to admit them religiously and holily to be obserued. And so farre is Ireneus from auouching any other traditions as that hee teacheth not onely that the *written Gospell is the foundation and pillar of our faith*, as before, but also that[h] *the rule of truth* is to be taken from those thinges, *quæ aperte & sine ambiguo ipsis dictionibus posita sunt in Scripturis*: *Which plainly and without ambiguitie in very words are set downe in the Scriptures*: the greater is M. Bishops sinne to go about to force him to the patronage of such traditions as neither plainly nor obscurely are to be found therein. But I cannot but woonder that Master Bishop would referre vs of all other to this place of Ireneus, who in describing heere the fashion and dealing of the olde heretickes, doth so liuely trace out the path wherein the Papists haue walked as if before hand he had prophecyed of them. For as hee saith the old heretickes did, euen so they when they were reprooued by the Scriptures, began to cauill thereat, that the Scriptures were not[i] rightly translated, that the[k] Greeke and Hebrew copies were corrupted: yea the authoritie of the Scriptures was not such but that[l] the authoritie of the church and bishop of Rome is aboue them, yea and doth[m] giue authoritie Canonicall vnto them: that they were not written that our[n] faith should bee in subiection to them, but that they should be subiect vnto it: yea one of them doubted not to say, that[o] Paules Epistles but onely that the Doctours of the church had giuen some authoritie vnto thē, were no more to be set by then Æsopes fables. They alledged that no certainty could bee gathered by the Scriptures, because they were[p] like a nose of waxe, a squire of lead that might bee turned anie way: that the Scripture is but[q] a dead and a dumbe thing, and

[h] Iren l. 2. c. 46.

[i] Greg. Martins discouery of the English translations.
[k] Rhem. Testa. in the Preface to the Reader.
[l] Sylues. Prierias de potest. Papæ cont. Luther.
[m] Pighij eccles. Hierar. Præfat. ad Paul. 3. & lib. 1. Cap. 2, 3, 4
[n] Pigh. ibid. c. 2
[o] Sleidan. Comment. lib. 25.
[p] Censura Colon. Dialog. 4. Pigh. apud Andrad. Orthod. explic. lib. 2.
[q] Sleidan. Comment. lib. 23. exorat. Pictauij.

and there muſt be adioyned to it a iudge to determine of the truth: that it is vnperfect and doth not deliuer vnto vs all things that we are to beleeue and to doe, but it muſt [r] be [s] ſupplied and expounded by traditions, and if we will know the truth, we muſt goe to the old Councels and Fathers of the Church, and learne of them what wee muſt beleeue. Well, wee haue beene content to follow them: wee haue iuſtified our religion by the tradition of the auncient Church: we auouch no point of doctrine whereof we haue not ſhewed teſtimonie and approbation in the auncient councels, and fathers and ſtories of that time. Why then forſooth [t] *wee are faine*, ſay they, *to beare with many errours in the old Catholicke writers, but we extenuate and leſſen them; we excuſe & make the beſt of them by ſome deuiſed ſhift: we ſet a good meaning on them when they are oppoſed in diſputations or in controuerſies with our aduerſaries. Mary the certaine truth or aſſurance of all the old councels and of al doctrines or definitions of faith dependeth vpon the teſtimony of the church that now is. For we haue not any infallible teſtimony that there were any ſuch councels or that they were lawfull, or did determine this or that, but that the church which now is and cannot erre ſo thinketh and teacheth.* For whereas *ſome hiſtorians make mention of theſe councels, it can breed but humane beleefe wherin there may be falſhood.* Thus they reduce all to their church and to themſelues, and neither care for ſcriptures nor tradition nor councels nor fathers but as it ſeemeth good to their church to approoue and like them. And although in very woordes they doe not ſay as thoſe heretickes did that they are wiſer then the Apoſtles themſelues, yet in deede and practiſe they ſay as much, ſaying thoſe things which the apoſtles neuer ſaid, and doing thoſe things which they neuer did, and with [u] *Non obſtante* vnſaying and Vndoing thoſe things which Chriſt and his Apoſtles haue ſaied and done. With ſuch men wee haue to doe, extremely impudent, ſhameles conſcienceleſſe, like to ſtubborne and wilfull theeues and malefactours

[r] *M. Biſhop. pag. 19. Alphabet. 2.*

[s] *Index. Expurgat. in Cenſura Betrami.*

[t] *Bellarm. de ſacram. lib. 2. cap. 25.*

[u] *Concil. Conſtan. ſeſſ. 13.*

malefactours who knowing themselues guiltie refuse the common triall by God and their countrey, and will no otherwise be tried but by their owne words.

M. Bishop further compareth vs for denying Traditions to the Arians, playing still the part of Medius Alexanders parasite: if hee cannot accuse truely yet he will lie for life, presuming that though the wound be cured, yet there will remaine a scarre. The Arians denied[x] Christ to bee *of one and the same nature and substance with the father and the holy Ghost.* Against them by the commaundement of Constantine was assembled the councell of Nice: to which Constantine himselfe gaue this direction: [y] *The booke of the Euangelistes and Apostles and the oracles of the auncient prophets doe well instruct vs of the will of God: therefore setting aside all enmity and discord let vs take out of the words inspired of God the explication of the question in hand.* They accordingly by the worde of God and testimonies of the scripture prooued against the heretickes that Christ is of the same substance or essence with the father and the holy Ghost, and this they thought good to expresse briefely by that one word ὁμοούσιος or ὁμοούσιος, *consubstantiall, of one substance.* The Arians though at that time conuinced of errour yet began afterwards to spurne at the definition of the councell, and one cauill against it was that they vrged vpon men to beleeue such things as were not written in the scriptures: for in all the scriptures, the word ὁμοούσιος they sayde was not to be found, and so they answered of other like wordes as occasion serued. So said Maximinus the Arian Bishop:[z] *we will in no case receiue words that are beside the scripture.* So saied Constantius the emperour beeing brought to be a mainteiner of the Arian heresie, [a] *I will haue no words vsed that are not written.* Now what was this but meere cauillation and shifting, for though the worde ὁμοούσιος be not found in the scripture yet the matter & signification of the word is conteined in the scripture, and therby is Christ prooued to be ὁμοούσιος *of the same substance* with

[x] *August. haer. 49. ad Quod vult.*

[y] *Theod hist. eccles. li. 1. ca. 7.*

[z] *August. cont. Maximi lib 1.*

[a] *Hilar. cont. Constant.*

with the father. So Athanaſius anſwered: [b] *Theſe wordes though they be not found in the ſcriptures yet haue the ſame meaning that the ſcriptures intende, and import the ſame with them whoſe eares are rightly affected to heare the truth.* The ſame anſwere doth Cyrill giue, and by [c] ſundrie other examples ſheweth that wordes are rightly and truely vſed concerning God according to the meaning of the ſcriptures which yet literally are not found there, as that God is *incomprehenſible, vnſhapable, incorporall, &c.* Therefore did Baſill profeſſe that in intreating of the faith he would vſe [d] *wordes that were not written, but yet not diſagreeing from the meaning of the ſcripture, words which are not literally thẽſelues ſet downe in ſcriptures, but yet doe retaine the ſenſe and vnderſtanding thereof.* Now M. Biſhop knew well enough that we approoue all theſe things as rightly ſpoken againſt the Arians: that we doe not ſo rely vpon the written word as that we deny whatſoeuer is not in very letters and ſyllables expreſſed therin, but only ſuch points the matter and meaning whereof cannot be iuſtified by the ſcripture. We ſay with *Gregory Nazianzen*: that *many* [e] *thinges are contained in the ſcripture which yet are not ſpoken there*, and therefore *by thoſe things which we reade*, as Auſtin ſaith to Maximinus, *we conceiue ſome things that we doe not read.* Our Sauiour [f] alleageth the ſcripture to prooue the reſurrection of the dead, *I am the God of Abraham, the God of Iſaac the God of Iacob* yet it is not there written in theſe wordes: *the dead ſhall riſe againe.* S. Paul, [g] *diſputed by the ſcriptures that Ieſus was Chriſt* the Meſſias, *and that hee was to ſuffer and riſe againe from the dead*: yet he found it not in very words ſet downe that *Ieſus was Chriſt &c.* So M. Biſhop knoweth that we profeſſe in the godhead *Trinity* and *Vnity*, though wee doe not finde the wordes *Trinity* and *Vnity* any where in the ſcripture becauſe wee finde in ſcripture the matter and meaninge for ſignification whereof theſe wordes haue beene receiued. So he knoweth and he is offended at it that we teach that a man before God is iuſtified

[b] *Athanaſ. ep. quòd decreta Synodi Nicena congruis verbis ſunt expoſita.*
[c] *Cyril. de Trinit. dial. 1.*
[d] *Baſil. tract. de fide.*
[e] *Nazianz. de Sp. Sanct. orat. 6.*
[f] *Matth. 22. 31. 32*
[g] *Act. 17. 2. 3.*

stified *by faith onely*, because the scripture in effect saith so, though by the very words of *faith onely* it be not so expressed. So in our churches we professe Christ to be ὁμοούσιος *consubstantiall of the same substance with the father and the holy ghost*, & therefore do not take part with the Arians in rejecting what is not literally expressed in the scripture, because we know the intent and signification of that word is conteined therein. Now therefore what should bee the cause that should moue M. Bishop to challeng vs as taking part with the Arians in that cauill: Surely I can gesse none, but that being busied in the study of higher diuinity he hath forgotten the ninth commaundement: *Thou shalt not beare false witnesse against thy neyghbour.* But we will deale frindly with him: hee shall see wee be no Arians: let him shew vs the matter and effect of his *Traditions* in the scriptures as the fathers did concerning ὁμοούσιος, and we wil neuer contend about the words we are ready to accept and embrace the same. Though we neither finde in the scripture *Masse* nor *Purgatory*, nor *Pope*, yet let them shew vs in the scripture the thinges which they meane by these wordes and they shall finde vs ready to accord with them. So for the rest let them doe the like, and wee willbee Papistes as well as they. If they cannot so doe, the auncient doctrine of the church teacheth vs to beware of them. *If any man*, saith Austin, *eyther concerning Christ or concerning his church or concerning any thing pertaining to our faith and life shall preach vnto vs any thing but what wee haue receiued in the scriptures of the law and the gospell, accursed be he.* And why? because [i] *in these things* saith he *which are plainly set downe in the scriptures are found all things that belong to faith and be hauiour of life.* And [k] *if*, saith Basil, *whatsoeuer is not of faith be sinne, and faith come by hearing, and hearing by the word of God, surely whatsoeuer is beside the holy scripture because it is not of faith, it is sinne*: so that it is [l] *a manifest trespasse of faith and a plaine sinne of pride either to reiect anie thing that is conteined in the scripture or bring in anie thing that*

Augustin. cont. lit. Petiliani. lib. 3. cap 9.

[i] *De doct. Christ. l. 2. c. 9.*

[k] *Basil. Ethic. reg. 80.*

[l] *Idem serm. de fide.*

that is not written therein. [m] *Let him ſhewe that it is written,* ſaith Tertullian: *if it be not written let him feare the woe that is pronounced to them that adde or take away. For* [n] *all things are cleere and plaine by the holy Scriptures,* ſayth Chryſoſtome: *Whatſoeuer things are neceſſarie, they are manifeſt.* [o] Yea and ſince [o] *hereſies haue gotten place in the church, there is no triall of true Chriſtianitie, no refuge for them that deſire to knowe which is the true faith, but onely the Scriptures of God: no way to know which is the true church of Chriſt, but onely by the Scriptures. Our Lord Ieſus knowing that there woulde be in the laſt dayes great confuſion, doth therefore will that Chriſtians deſiring to haue aſſurance of true faith ſhoulde flie to nothing but to the Scriptures. Otherwiſe if they looke to other things they ſhall ſtumble, and fall, & periſh, not knowing which is the true church, and thereby lighting vpon the abhomination of deſolation, which ſhall ſtand in the holy places of the church.* This is the thing M. Biſhop, that you ſeeke for, to bring vs to deſtruction: to make vs bondmen to Antichriſt, to winne vs to approue and honour as you doe *the abhomination of deſolation*, which hath ſeated it ſelfe in the holy places of the Church. You bring a woe and a curſe vpon your ſelfe, according to the wordes of Auſtin and Tertullian, and you deſire to haue vs partakers with you therein. But God forbid that wee ſhould hearken to you therein, and therefore according to the inſtruction and aduiſe of theſe auncient Fathers, wee will admit nothing for matter of faith, but what may be iuſtified by the Scriptures, yet not reiecting any doctrine for any vnwritten wordes or termes, ſo long as the matter and meaning thereof may be warranted by that that is written.

[m] Tertull. adu. Hermogen.

[n] Chryſoſt. in 2. Theſſal. hom. 3.

[o] Op. imperfect. in Math. hom. 40.

12. W. BISHOP.

Xenaias *a barbarous Perſian indeed, yet in ſhew a counterfeited Chriſtian: is noted for one of the firſt among Chriſtians, that inueyed againſt the images of ſaints, and the worſhip done*

Niceph. li. 10. cap. 27.

by true Christians vnto them: as both Nicephorus *and* Cedrenus in compendio *doe record. The reprobate Iewes indeede before him, and after euen vntill this day, the miscreant Turkes (enemies of all Christianity) do dwell still in the same error: And yet is not this most vehemently auerred by our protestants, and all* Caluinists: *although they cannot denie but that aboue 500. yeeres agoe, in the second generall Councell holden at Nice, they are by the consent of the best, and most learned of the world, for euer accursed, that doe denie reuerence and worship, to be giuen vnto the Images of Saints.*

R ABBOT.

of worshipping Images.

In idle tales they haue beene wont to say, that howsoeuer the deuill disguise himselfe, yet hee is to bee knowne by a polt-foot. Howsoeuer it be in the appearance of the deuill, wee are sure that it is so in his instruments & agents that howsoeuer [a] *they transforme themselues as if they were the ministers of righteousnesse*, yet one way or other they bewray themselues by what spirit they speake. Surely, if there were nothing else that did discouer vnto vs that M. Bishop is a teacher of lies and falshood, yet this point that heere hee speaketh of, is sufficient fully to assure vs thereof. He setteth before vs heere to eate the very excrement & filth of Antichrist, the stinke whereof is so lothsome that it cannot but be extremely offensiue to any man that hath any true feeling of a Christian heart. What, would hee haue vs from the light of God to returne to that grosse and palpable Egyptian darkenesse, as that like senselesse beasts we should lie tumbling againe before dumbe idols, and worship stockes and stones, and lift vp our handes to pray to that which is the worke of the handes of another man? Farre bee it from vs euer to yeelde our hearts to so vile and hatefull abhomination. *With worship and dutie of religion*, as [b] Lactantius and [c] Austin teach, *wee serue onely the true God.* [d] *The Apostle*, saith the same S. Austin, *forbiddeth*

[a] 2. Cor. 11. 15

[b] *Lactant. Institut. lib 1. cap. 20.*

[c] *August. cont 2. Epist. Pelag lib. 3. cap. 4.*

[d] *August. cont. Faust. Manich. lib 14. cap. 11.*

biddeth religious worſhip to be giuen to any creature, neyther can it be applied to any [e] *without wrong and iniury to the diuine maieſtie*: [f] not to *martyrs* or *Saints*, not to the [g] *bleſſed virgin Marie*: not [h] *to Angels nor Archangels, nor any name that is named in this world or in the world to come*. Peter refuſeth to be worſhipped, ſaying to Cornelius, [i] *Ariſe, for euen I alſo am a man*, The Angell refuſeth to bee worſhipped, ſaying to S. Iohn, [k] *Doe it not, for I am thy fellow ſeruant: worſhip God*. As I applied it before to reliques, ſo muſt I heere to images: what would they ſay if they coulde ſpeake to the worſhippers thereof? Worſhip not vs, for wee are worſe then men: wee are leſſe then fellow ſeruants: wee are but woode and ſtones: nay the [l] frogge and the mouſe, and the moule and the bat and euery worme is better then we are, becauſe they haue life and ſenſe and we haue none, and if it be a ſhame to worſhip them, much more ſhame is it to worſhip vs that are but blockes and ſtumpes of trees. Therefore pray not for helpe to vs, for we are not able to helpe our ſelues: [m] the owles and birds light vpon vs and beray vs and we cannot driue them away: the fire conſumeth vs and wee cannot withſtand the heat thereof. Some men cloth and decke vs and other ſome robbe and ſpoile vs, and being ſometimes [n] of gold and ſiluer our owners for their neceſſitie pawne vs and ſell vs: or being of braſſe or other mettall we are turned to poſnets, and potts and pannes, and we haue no knowledge what any of them doe vnto vs. If yee will not [o] worſhip them that haue made vs, much leſſe thinke it fitte to worſhip vs. And indeed a very brutiſh and [p] ſenſeleſſe deuotion it is for a reaſonable man to [q] babble to the walles and to talke vnto dead things, and being himſelfe [r] the image of God to abiect himſelfe to worſhip the image of a man, nay the very earth that hee treadeth vnder his feete: for what are images but vile earth and duſt? which [s] for their faſhion and beautie are beholding to the workeman that made them, and therefore ſhould them-

[e] *Origen. cont. Celſum. lib. 1.*
[f] *Hieron cont. Vigilant. Cyrill. cont. Iulianum lib. 6.*
[g] *Ambroſ. de Spir. ſancto. lib. 3. cap. 12.*
[h] *Hier. ad Riparium.*
[i] *Origen. cont. Celſ. lib. 3. & 8.*
[k] *Act. 10. 26.*
[l] *Apoca. 22. 9*
[m] *Clem. Alex. in Protrep. Auguſt. in Pſa. 113. conc. 2*
[n] *Bar. 6. 21. 54*
[o] *Tertul. Apologet. cap. 13.*
[p] *Auguſtin. in Pſal. 149.*
[q] *Origen. cont. Celſ. lib. 1. & 6. Clem. Alex. in Protrept.*
[r] *Lact. Inſtitut. lib. 2 cap 18*
[s] *Athanaſius contra idola. Lact. Inſtit. lib 1 cap 2. & 4.*

selues rather worship him at whose mercy they stood whether to make them troughes for the swine or saints for the church. I wote well what they are readie here to answere that they worship not the Images themselues but by the images they doe worship to the Saints. Wherein they say nothing but [t] what the idolatrous gentiles of old sayd in defense of their idols. But as the auncient church answered those idolaters, so doe wee answere to idolatrous papists, if they [u] beleeue the Saints whom they worship to be in heauen, why doe they not lift vp their eyes thither if they will needes worshippe them to worship them where they are: who are not to be worshipped, if they see not what men doe or heare not what they pray: and if they thinke they doe so, why doe they not directly but thus by attorney and at second hand performe their deuotions vnto them, as if they could not see but by their eyes that cannot see, nor heare but by their eares that cannot heare, nor know what men do vnto them but as they lie wallowing at the feete of dumbe and senseles idolls? And if we thinke him out of his witte that [a] standeth babling to a mans picture or image when he should and may speake to the man himselfe, why is it not thought a stupid and senseless thing, contumelious and reprochfull vnto the Saints, to sit mumbling of prayers to stockes and blockes that are intended to them, and in honour & worship to equall, as they do, euery base and vile idol to those heauenly & blessed soules? And how do they [x] know that their images are like to them whose names they beare, or that a ridiculous errour be not committed to worship Iohn a Noke by that that is more like Iohn a Stile: or that as Praxiteles made the image of Venus by the countenance of Cratina and many other by Phryne, who both were renowmed harlots or as [y] the painter mentioned by Ludouicus Viues painted all women like to his owne wife: so the workeman haue made the image of our Lady to the shape of some minion or curtisan that he himselfe is in loue with all, and so

[t] *Origen. contra Celsum lib. 8.*

[u] *Lact. institut. lib. 2. cap. 2 Arnob. contra Gentes, lib. 6.*

[a] *Lact. vt sup.*

[x] *Arnob. cont. Gentes lib. 6.*

[y] *Lud. Viues de censur. veri. lib. 2.*

ſo it come to paſſe that [z] ſeruice bee done to a harlot in ſteede of a Saint, and this pitifull deuotion by falſe counterfeits be deluded? It is indeede a pitifull deuotion: for the Saints whom they profeſſe to worſhip [a] know vs not, nor are acquainted with vs, and therefore the worſhip that is done to their images muſt needes determine in the images themſelues. And though they knowe vs or were with vs, yet, as before hath beene ſhewed, we were not to performe vnto them any ſpirituall deuotion of religion, but to their images much leſſe. And ſurely ſo farre were the firſt Chriſtians from liking of the worſhipping of images, as that they wholly diſliked the [b] arte of image-making, and thought it not lawfull to bee practiſed by them. It was [c] Marcellina the ſtrumpet of Carpocrates the hereticke, that firſt after the [d] Simonians brought in amongſt Chriſtians the worſhipping of images, bearing men in hand, that [e] Pilate tooke the picture of Ieſus when hee was vpon the earth, and ſhee had the counterfaites thereof, which with the images of Paul and Homer, and Pythagoras and others ſhee deuoutly ſerued. It was continued afterwards by the [f] Collyridian heretickes, and in them condemned by Epiphanius. They made images of the virgin Mary, and worſhipped them, and offered to them, which he termeth a *deuiliſh practiſe*, and auoucheth that ſo to doe is to *goe a whoor ng from God*. S. Auſtin mentioneth [g] *Picturarum adoratores*, *worſhippers of pictures*: noting them for *ignorant and ſuperſtitious perſons and condemned by the church*. In the time of Gregorie the biſhop of Rome the ſuperſtitious vſe thereof began to grow further, The images of Saints began to bee ſet vpp in the churches and to bee worſhipped. Serenus the biſhop of Maſſilia was mightily offended heereat, and cauſeth the images to bee broken and caſt away. [h] Gregorie writeth to him that he would not haue had him to breake them, becauſe they might ſerue as hee thought for ſome inſtruction and remembraunce to ſimple people, but yet commendeth

[z] *Arno. vt. ſup*

[a] *Eſay 63.16*

[b] *Clem. Alex. in Protrept.*

[c] *Origen. contra Celſum. lib. 6*

[d] *Auguſtin. ad Quod vult d. har. 7.*

[e] *Euſeb. hiſtor lib. 2. cap. 13. Iren. lib. 1*

[f] *Epiphan. har 79. Collyridian.*

[g] *Auguſtin. de moribus eccleſiæ Catholicæ lib. 1. cap. 34*

[h] *Gregor. lib 7 Epiſt. 109. & lib. 9. Epiſt. 9.*

commendeth his zeale that he would not endure *that any thing should be worshipped that is made with handes*, and telleth him, *that hee should forbid the people the worshipping of them: that they were not to be set in churches to be worshipped because it is written, Thou shalt worship the Lord thy God and him only thou shalt serue.* Yet afterwards the Bishop of Rome setting vpp the kingdome of Antichrist with strong hand made way for this abhominable idolatry, and settled it in the church: and although the fearefull vengeance of God denounced by the Apostle for this sinne haue since emi-
[i] Rom.1.24.26 nently lighted vpon them, God [i] *deliuering them vp to vile affections*, so that the stinke of their vncleane & filthy lust, their Sodomy and vnnaturall beastlinesse was growne lothsome both to God and men: yet they continue still to defend this horrible sacriledge, that the prophecy of S.
[k] Apoc 9.20. Iohn may be verified in them: [k] *The remnant of men which were not killed with these plagues* wherof he hath there spoken, *repented not of the workes of their hands that they might not worship diuels and idols of gold and of siluer and of brasse and of stone and of wood which neither can see nor heare nor go*
[l] Deut.32.17 calling it the worshipping *of deuils*, as Moses did when hee sayd of the Israelites, [l] *They offered to deuils and not to God*, not according to the intention of the persons, but accor-
[m] *August. cont Faust. Manich. lib.22.cap.17* ding to the truth of the thing [m] beecause deuils are prest and readie at idols and images to receiue the honours that are done vnto them vnder pretence of doing honour and worshippe to Saintes in heauen. And thus M. Bishop maketh himselfe a patron and defender of this worshiping of deuils, and vseth the best witte hee can to perswade his most excellent maiestie to bee a promoter and furtherer thereof. But his colours are false and deceitfull, neither can he so varnish his idols but that his Maiestie is able to discerne that they are but base and rotten stuffe. First hee
[n] *Concil. Nicen. secund. Act. 2.* saith that *Xenaias a barbarous Persian was the first that inueighed against the worshipping of Saints images*: but this seemeth to be a meere deuise of the idol-monger [n] Tharasius

in

in the ſecond Nicene councell thereby to caſt a preiudice againſt them that would reproue that idolatry for that ſo bad a man as *Xenaias* did the like. for this [o] *Xenaias* was an Eutychian hereticke a very ſeditious, & turbulent man that oppoſed himſelfe againſt the councell of Chalcedon in behalfe of Eutyches and Dioſcorus, as may appeare in Euagrius by an epiſtle of the monkes of Paleſtina concerning him. But of this matter of inueighing againſt worſhiping of images there is nothing recorded till long after by Nicephorus and Cedrenus who were to ready to entertaine any tale that might ſerue fore the furthering of their idolatry. And indeede there was no reaſon of his inueighing againſt worſhiping of images inaſmuch as it is not found that there was anie Chriſtian church in the world wherein images, were vſed to any ſuch ende: And if vpon occaſion he had ſo done, he could not in thoſe daies haue bene accounted an hereticke for it, becauſe the whole current of the fathers of that time with full and maine ſtreame runneth the ſame way: ſo vtterly vntrue is it which M. Biſhop ſaith that *true chriſtians then did worſhip to images of ſaints*, neither can he bring any pregnant example thereof throughout the whole world. Another preiudice by him alleaged is, that Iewes and Turkes haue condemned and doe condemne the worſhipping of images, But had Friar Bellarmine and his ſcholer M. Biſhop ſo little vnderſtanding, as to thinke it a good argument for the worſhipping of images that Iewes and Turkes doe condemne it: We conceiue there is reaſon to argue another way, as our Sauiour Chriſt did from the example of the Niniuites againſt the Iewes, [p] *The men of Niniuie ſhall riſe in iudgement with this generation and ſhall condemne it, for they repented at the preaching of Ionas, &c.* Or as Auſtin doth from the example of the Iewes againſt the Arians: [q] *Ecce, intelligunt Iudæi quod non intelligunt Ariani: ſee, the Iewes vnderſtand that which the Arians doe not vnderſtand*, that Chriſt affirmeth himſelfe to be equall to the Father. It was no reaſon

[o] *Euang. hiſt. lib. 3. ca. 31.*

[p] *Matth. 12. 41.*

[q] *Auguſt. in Ioan. tract. 17.*

why the Arians should not beleeue that Christ was equall to the Father, because the Iewes so conceiued of the words of Christ: but it was rather an argument of their exceeding great blindnesse that in Christs wordes could not see that which the Iewes saw. In like sort we may say: Behold, Turkes and Iewes see that which these blinde Papistes cannot see. They discerne by the commaundement of God that it is an abhominable thing to fall downe to an image, to worship it and pray to it, and such is the grosse darknes wherein Papists dwell, as that they take it to bee a matter of great deuotion. Therefore Turkes and Iewes shall rise in iudgement against the Papists, and shall condemne them, because they haue learned by Gods lawe to hate that idolatrie which the Papists against the plaine law of God so wilfully maintaine. And well may I say wilfully, when in all their Catechisines wilfully and of purpose they suppresse the second Commaundement, whereby the people should learne to detest that abhomination. Last of all M. Bishop telleth vs in behalfe of his idols, that *wee cannot deny, but that* aboue 900. yeeres agoe in the second general Councel holden at Nice *they are by the cõsent of the best and most learned of the world for euer accursed that do deny reuerence & worship to be giuẽ to the images of saints.* But I see, M. Bishop, that you doe not know what we can doe. We both can and doe denie that they were the best or most learned of the world that pronounced that curse, vnlesse you meane *the world* as Christ doth when hee saith,

[t] *Luk. 16. 8.* [t] *The children of this world are wiser in their generation then the children of light.* We deny not but such a Councell there was, by the procurement of Eirene, that idolatrous and wicked Empresse, but it was like the Councell of

[t] *1. King. 22. 23.* Ahabs foure hundred prophets, of whom Micheas saide vnto him, [t] *The Lord hath put a lying spirit in the mouth of all these thy prophets.* It might well be saide of them that

[t] *Esa. 19. 14.* God [t] *had mingled amongst them the spirit of errour so that*

[u] *Rom 11. 8.* *they were like to drunken men*; that he [u] *had giuen them the spirit*

ſpirit of ſlumber, and [z] *ſent them ſtrong deluſions to beleeue & to make lies.* There is that wreſting and abuſing of holie Scripture, ſuch falſifying of the writings of the Fathers ſuch allegations of abſurd and lying woonders, ſo manie brainſicke and witleſſe concluſions, as that it may well be thought, that God by iuſt iudgement gaue them vp to a reprobate ſenſe, and depriued them of common vnderſtanding, ſo farre were they from ſhewing themſelues the beſt or moſt learned of the world, as M. Biſhop would haue vs to thinke of them. Let one of them, I doubt not but M. Biſhop will ſay the beſt, ſerue for example of all the reſt, [y] Adrian the biſhop of Rome for the commending of images citeth theſe places of Scripture: [z] *In that day ſhall the altar of the Lord be in the middeſt of the land of Egypt, and a pillar by the border thereof vnto the Lord.* [a] *Glorie and honour are before him. Lord,* [b] *I haue loued the beauty of thy houſe, and the place where thy glory dwelleth.* [c] *Thy face Lord will I ſeeke.* [d] *All the rich of the people ſhall make their ſupplication before thee.* No doubt he was a profound clerke that could diue ſo deepe into theſe texts as to finde images therein. But againſt this idoll-gracing conuenticle and conſpiracie, there was gathered ſoone after in theſe Weſterne parts at Franckford in Germany another councell, ſummoned by the Edict of Charles the Great, wherein were a great number of Biſhops of Germany, Fraunce, and Italy, who determined by the woorde of God, and teſtimonies of the former auncient Church againſt the worſhipping of Images, and decreed that that Nicene Synode which hadde eſtabliſhed the ſame ſhould bee holden for no other but *Pſeudoſynodus, a falſe Councell or ſynode*: they examined all the allegations of the ſame Councell and ſhewed them to bee impertinent and falſe: and of the Acts thereof, becauſe Charles the Emperour was a dealer in the matter himſelfe, was a booke put foorth vnder his name, *Liber Caroli Magni contra ſynodum de imaginibus: the booke of Charls*

[z] 2. Theſſ. 2. 11.

[y] *Nicen. Concil. 2. Act. 2. Epiſt. Adrian. &c.*

[z] *Eſay. 19. 19*

[a] *Pſal. 99. 6.*

[b] *Pſal. 26. 8*

[c] *27. 9.*

[d] *45 12.*

the great against the councell that decreed for images. The same * Charles at the same time sent ouer into this Iland of Britaine a copy of the same Nicene councell to haue a iudgement thereof, which Albinus singularly confuted by authoritie of holy scriptures, as hauing decreed that *which was accursed by the church of God,* and the same answere was sent ouer in the name of the bishops and princes of this land. Yea and before that Nicene councell there was a councell holden by the Emperour Constantius Copronymus of which there is mention made in the same † Nicene councell which so much detested the worshiping of images as that it decreed the abandoning of them altogether. We haue therefore two councells against M. Bishops one, and in his owne councell wee finde nothing to moouе a man well aduised to worship an image, but in the other we find sufficient instruction from the word of God to learne to detest the same. And thus wee are at length come to an end of M. Bishops heresies wherewith he thought good to charge the doctrine of our church: and hetherto we see his breath is no gun-shot: hee laboureth much and auaileth little: sheweth a great deale of malice, and a small deale of witt thus to cry out *heresie heresie,* and able to prooue no heresie at all, it being made apparant that our church in the matters whereof hee speaketh doth affirme nothing for which it hath not the expresse testimony and warrant of the old church.

* *Roger. Houeden. Continuat. Bedæ. part. 1. anno. 792.*

† *Act. 6. Nicen. Concil. 2.*

13. W. BISHOP

I will omit sundry other heades of the Protestants Religion, by all approoued antiquitie reprooued, and condemned that I passe not the bounds of an Epistle, and seeme ouer tedious vnto your Maiestie. Especially cõsidering that these are sufficient, to conuince that those points (wherin the Protestants affirme the present church of Rome, to haue so farre degenerate from the auncient) are the very essentiall parts of faith, then maintained

ned by the Romans: And the contrarie opinions nothing else, but wicked heresies, of old inuented, and obstinately held against the same Roman Sea, *euen as they are now in our time and of old also condemned by the same church in her most flourishing and best estate. Wherfore your most excellent maiestie, being resolute in that singular good opinion (that no church ought further to depart from the church of Rome then shee is departed from her selfe in her flourishing estate) must needs recall the church of England, from such extrauagant opinions, to ioyne with the Roman church in the foresaid articles, which shee in her best time held for parts of pure faith: And in all others also which they cannot directly proue (in a lawfull disputation before your Maiestie) to haue beene altered by her, particularly naming the point of Doctrine: the author of the chaunge: the time and place, where and when he liued: who followed him, who resisted him, and such other like circumstances, which all be easily shewed in euery such reuolt or innouation, because the vigilant care of the Pastors of Christes flocke, haue beene alwais so great, as no such things could be vnknown let slippe, or vnrecorded.*

Thus much for my first reason, collected from the vntruth of the Protestants religion.

R. Abbot.

Now that we haue taken away M. Bishops premisses it is no hard matter to gesse what will become of his conclusion. He dreameth he hath conuinced much against vs, when indeed all that hee hath done, is but to conuince himselfe of ignorance & folly. We are agreed that the ancient Roman faith be maintained. It hath beene iustified that the faith which we professe is the auncient Roman faith. Now therefore his *most excellent Maiestie being resolute in that singular good opinion, that no church ought further to depart from the church of Rome then shee is departed from her selfe in her flourishing estate,* must needes detest

your insensibly the Papistry was corrupted.

poperie as a wicked Apostasie from the auncient Romane faith, and continue the church of England in the Religion alreadie established by law according to the prescript rule of the word of God, and the example of the most auncient Romane Church. Now he would make his Maiesty beleeue that there are *sundry other heads of our religion* wherein hee could shew that wee haue swarued from the old faith: wonder but hee would tell vs as Bristow did that we haue renewed [a] *twenty fiue old heresies at the least, and deuised at least a thousand of our owne.* They are noble ladds and will not loose the whetstone for want of tongues. But indeed M. Bishop hath spitt the worst of his poison already and by that that he hath sayed we haue cause lightly to esteeme of the rest that he can say. But the rest that hee can say I see is but little: his purpose is to put vs to the iumpe to say for our selues: for he would haue his *Maiesty to ioine with the church of Rome in all other articles which we cannot directly proue in a lawfull disputation before his Maiestie to haue beene altered by her, particularly naming the point of doctrine, the author of the chaunge, the time and place where and when he liued, who followed him, who resisted him, and such other like circumstances.* what? and must wee haue all this adoe to proue an alteration? If the Physician hauing left M. Bishop well in health in the beginning of the yeere come to him in the ende and giue him to vnderstand that hee is ouertaken with the iaundice or the dropsie, will hee not beleeue him vnlesse hee can tell him when & vpon what occasion he began to change: When I see the hand of the diall remooued from one to two, shall I be so mad as to thinke it standeth still where it was, because I could not discerne the stirring of it: Politicians obserue that corruptions are bred in common wealths as diseases are in bodies: they are not discerned but in their growth, and insensibly they proceede many times till it come to passe which Liuie said of the Roman state: [b] *Nec vitia nostra nec remedia ferre possumus: we can neither endure*

[a] *Brist. demaund. 38*

[b] *Liui. Dec. 1. lib. 1.*

our

our faults nor the redreſſe of them. It is ſo in commõwealths & is it not ſo in churches: was it ſo in the empire of Rome, and might it not be ſo in the church of Rome? O no, by no meanes: *all circumſtances bee eaſily ſhewed*, ſaith M. Biſhop, *in euery ſuch reuolt or innouation, becauſe the vigilant care of the Paſtors of chriſtes flocke hath beene alwaies ſo great as no ſuch thinges could be vnknowen, let ſlippe or vnrecorded.* But how then ſtandeth that that our Sauiour chriſt telleth vs in the Goſpell that [c] *by the ſleeping* of the husbandman the enemy ſhould take his opportunity to ſow tares in the Lords field: How is it that in the [d] *forehead of the whoore of Babylon is written, A myſterie*, and that the working of Antichriſt is called [e] *A myſterie of iniquitie*, but becauſe myſtically, couertly, ſecrely he ſhall winde his abhominations into the church of chriſt: euen as the Apoſtle S. Peter ſaith of the *falſe prophets* that ſhould come that *priuily they ſhall bring in damnable hereſies*. S. Auſtin ſaith that in his time [f] *all was full of humane preſumptions with the ſeruile burdens whereof men were ſo preſſed as that the Iewes eſtate vnder legall ceremonies was more tolerable then the ſtate of chriſtians.* Now M. Biſhop belike can tell that which S. Auſtin could not tell by whome theſe preſumptions came into the church, what they were, the time and place when and where they began, who followed and who reſiſted them, becauſe the *vigilant care of the paſtors of chriſtes flocke hath alwaies beene ſuch as no ſuch things ſhould be vnknowen, let ſlippe or vnrecorded.* Nay to come neerer to him what might be the cauſe that [h] Pope Sixtus the fift and Clement the eight corrected ſo many thinges in the Vulgar Latin text of the Scriptures: If there were any errours therein, ſurely M Biſhop, I trow can tell vs by whome they firſt came in, where and when they firſt began, and who found fault therewith, *becauſe the vigilant care of the paſtours of chriſts flock hath beene alwaies ſuch as no ſuch things could be vnknowne, let ſlippe or vnrecorded.* What was the cauſe of the late reforming of their Porteſſes and Primers when for

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[c] *Matth.13.24*

[d] *Apoc.17.5.*

[e] *2.Theſſ.2.7*

[f] *2 Pet.2.1.* παρεισάξουσι
[g] *Auguſt. epiſt. 119.*

[h] *Biblia vulgat. edit. Rome anno Dom. 1590 1592.1593.*

very shame they would no longer continue to vse them as they had done: Was it as the Pope sayde, that [1] *they were filled with vaine and superstitious errours*, and that manie things were crept into them which were [k] *full of vncertaintie and much amisse*? Let it appeare, M. Bishop, by whom those superstitions were brought in, where and when they first grew, who followed them, who resisted them, or else require to haue your Portesses in like sort as you had them before that still you may sing of Thomas Becket.

[1] *Præfat offic. beat. Mar. virg. nuper reform.*

[k] *Præfat. breui. Rom. reformat.*

[l] *Breuiar in translat. S. Thom. Cantuar.*

[l] *Tu per Thomæ sanguinem quem pro te impendit*
Fac nos Christe scandere quò Thomas ascendit.
By the blood of Thomas which for thee he did spend,
Make vs O Christ to climbe whether Thomas did ascend,

because the *vigilant care of the Pastors of Christes flocke hath alwayes beene such as that no such innouations could bee vnknowne, let slippe, or vnrecorded.* Or if the care of the Pastors of the church of Rome haue not beene such but that so many such enormities of corruptions and superstitions grew into the very text of Scripture, and the Portesse and church-seruice, may wee not thinke that much more in other matters by want of care and vigilancy in the pastors, corruptions and errours might spring vp in the church and haue libertie to spreade and grow therein: Now wee doubt not but such hath beene the watchfulnesse of Satan that he hath omitted no occasions that possibly might bee taken to aduantage himselfe to get ground, and gaine to his sonne Antichrist a kingdome in the church. Who laying continuall siege to this Ierusalem the city of God hath beene woont like a politicke warriour with maine force to assault it on some one side that the strength of the cittie being gathered thither for defence he might the more securely vndermine it other-where. For thus by notorious heretickes the Carpocratians, Valentinians, Basilidians, Marcionites, Manichees, Arians, and others oppugning the great towers and fortresses of Christian

Chriſtian faith, hee mightilie buſied the fathers of the church that whileſt they were forced to looke, as I may ſaie to the main chance and therefore were perforce the leſſe heedy otherwiſe, hee might take his opporunity ſtealingly to get in firſt a finger, and then a thumb, and then a hand & an arme and ſo the reſt till at length he had by his lieutenant fully ſeated himſelfe in the temple of GOD, and brought the outward ſtate of the church in a manner wholy in ſubiection to himſelfe. And to this purpoſe he laied his foundations euen in the time of the Apoſtles, ſo that they giue to vnderſtād that [m] *the myſtery of iniquity was* thē *working*, and that [n] *Antichriſt euen then was already in the world.* Then did hee labour by the falſe Apoſtles to corrupt the doctrine of iuſtification by faith, as appeareth by the epiſtle to the Galatians. Then did hee ſeeke to peruert men by counterfeit meſſages and writinges vnder the [o] name of the Apoſtles. Then did a certaine prieſt write a fable, as before was ſaide, of [p] *the peregrination of Paul and Tecla* for the commendation of virginity, and being thereof conuicted by the Euangeliſt *S.* Iohn was depoſed for his paines. But well is it noted by Egeſippus that [q] *ſo long as the Apoſtles liued the church continued a virgin & vncorrupt, falſe teachers for that time lurking in ſecret,* becauſe they found the Apoſtles ſtill ready to checke and croſſe their attempts: *but when the Apoſtles were dead and that generation was gone which had immediatly with their owne ears heard their preaching of ſaluation, then a conſpiracy of wicked errour began by the ſeducements of ſuch as deliuered ſtrange doctrine, and boldly preached a falſely-named-knowledge againſt the preaching of the truth, becauſe there was none of the Apoſtles remaining to controulle them.* Then freely did there fly abroad an infinite number of counterfeit and apocryphall writings, [r] *the goſpels of Taddeus, of Mathias, of Peter, of Ieames, of Barnabus, of Thomas, of Andrew: the Acts of Thomas, of Andrew, of Philip: the Reuelations of Paul, of Thomas, of Stephen: the booke of the nativity of our*

m 2. *Theſ.* 2. 7.
n 1. *Iohn.* 4, 3.
o o 2. *Theſ.* 2. 2.
p *Tertul. de Baptiſmo. Hieron. in Catalog. eccl.*
q *Euſeb. eccleſ. hiſt. lib.* 3. *ca.* 29
r *Gelaſ. decret. de Apocryph.*

Saviour and of Mary and her midwife, and a great number more of such deuises. Then went deceiuers abroad to report what [t] *Andrew and Peter and Philip and the rest had saide and done*, to whom [u] Papias gaue eare and was by them drawne into errour and himselfe by that meanes gaue *occasion of errour to many Ecclesiasticall men that respected him for his antiquitie*, and for that he was so neere to the very time of the Apostles. In like sort those bastard writings which iustly deserued to be consumed in the fire yet many times got credite with the Fathers of the Church, as with Chrysostome [x] *the peregrination of Peter*, fathered vpon Clement: with Ambrose and Cyprian the [y] fable of *Tecla*: with Origen [z] *the gospell according to the Hebrewes the Epistle of Barnabas* and sundry other: with Clemens Alexandrinus [a] *the preaching of Peter*: with whole churches *the* [b] *Reuelation of Peter* and the *Iudgement of Peter*, and *The* [c] *the Pastour*, so that they were read publikely therein, by meanes whereof the person which Sathan had cunningly conueied into such conterfeit bookes was receiued as wholsome food, and sundry errours and superstitious fancies of vowed virginitie, of praier for the dead, of free will, of inuocation of Saints, of Antichrist, of the Assumption of Mary, and such like by little and litle got footing in the church. And here was indeede the true beginning of many doctrines of Poperie, when in such fained Scriptures many things were commended to the church, which in the true scriptures of the Apostles were not mentioned at all, which M. Bishop pleadeth to be ancient, and wee denie it not, because wee know the diuel is auncient, that was the deuiser of them. Some aspersion whereof his care was to cast vpon the [d] *masters of the assemblies* the Doctours and teachers of the church, and with humane respects to mist and dazle their eies, as knowing that it would little auaile him to plead the value of meane persons and notorious heretickes, and therefore seeking to grace his deuises with the credit and authoritie of greater names:

[t] Euseb. eccles. hist. li. 3. ca. 39
[u] ibid.
[x] Chrysost. ep. imperf. hom. 49.
[y] Ambros. epist. 82. Cyprian. orat. pro martyr. & sub die passionis.
[z] Orig. in Mat. tract. 8 & in Lewit. hom. 10. & cons. Cels. lib. 1.
[a] Clem. Alexa. stromat lib. 6.
[b] Sixt. Senens. bibl. Sanct. lib. 2. ex Niceph.
[c] Ruffin. in exposit. Symb.
[d] Eccles. 12. 11.

names: but ſo as that by the prouidence of almighty God there remaineth a ſufficient light amongſt them for the rectifying of thoſe things wherein they ſwarued from that ſtreight and euen path which the Apoſtles had troden out for direction vnto them. Which God willing ſhall be made very pregnant & cleere in the handling of thoſe points, wherin M. Biſhop hath taken vpon him in behalfe of the Romiſh church to oppugne the doctrine of our church. Albeit there are ſome things in their practiſe and defenſe whereby their ſhame is laied open in all the reſt: whereof the firſt church which receiued [d] *all the counſell of God*, yet neuer receiued any thing, nor euer gaue anie approbation at all. The worſhipping of idols and images had neuer ſo much as any ſhewe of allowance from that church: It was practiſed as before was ſhewed by the Simonian hereticks, the Carpocratians, the Collyridians, and in the time of Gregorie *Magnus* began publickly to be affected, and was then reſiſted by Serenus biſhop of Maſſilia, and condemned by Gregorie himſelfe, and neuer got head till after that time by the idolatrous ſecond Nicene councell, and yet was then alſo withſtood by a councell at Conſtantinople, and by ten or twelue Chriſtian Emperours ſucceſſiuely in the Eaſt, by Charles the Great, and the councell of Francford in the Weſt, but in the end by the vſurpation and tyranny of Antichriſt was fully eſtabliſhed in the church: for the condemning whereof [e] Alphonſus de Caſtro imputeth errour to the auncient Father Epiphanius: ſo certaine is it that by him in name of the Church it was condemned at that time. Now Satan hauing had ſo good ſucceſſe in one point of idolatrie, went preſently in hand with another, and ſet a foote the doctrine of Tranſubſtantiation, euen about the time of that ſecond Nicene councell, almoſt eight hundred yeeres after the birth of Chriſt. The ſame was debated to and fro, till at length [f] Carolus Caluus king of Fraunce, taking knowledge of it [g] ſent to *Ioannes Bertra-*

[d] *Act.* 20. 27.

[e] *Alphonſ. de her. lib.* 8. *tit. Imago.*

[f] *Trithem. Abb.*
[g] *Ioan. Bertram. de corp. & ſang. Domini.*

mus a prieſt, a man for his famous learning, to know his iudgement thereof, who then wrote againſt it his booke *De corpore & ſanguine Domini: Of the body and blond of our Lord*: and by ſtrong arguments and authorities of the Fathers, impugned that new deuiſe: which booke the Spaniſh Cenſours woulde not haue to be wholly ſuppreſſed [k] *becauſe* forſooth *we ſhould not ſay that they made away ſuch writings of antiquities as did make for vs*, but yet to ſecure themſelues, they haue taken out ſuch ſpeciall arguments as made againſt them, and appointed the booke ſo to bee Printed, ſhamefully abuſing the Reader, to make him thinke hee hath that which he hath not, becauſe the booke wanteth that that it ſhould haue. At that time liued alſo *Ioannes Scotus*, not he that was ſurnamed *Duns*, but another, a man for his ſingular learning highly eſteemed with the ſame Charles, who wrote alſo a treatiſe [l] *De Euchariſtia Of the Euchariſt or* Sacrament of the Lords Supper, purpoſely againſt that point. The newneſſe of which doctrine may heereby be conceiued, not onely for that Gelaſius the biſhop of Rome determined flatly againſt it, that [k] *by the Sacraments which wee receiue of the body and blond of Chriſt wee are made partakers of the diuine nature, and yet there ceaſeth not to bee the ſubſtance or nature of bread and wine*: but alſo for that they themſelues confeſſe that in the auncient writers there is [l] *ſeldome mention of it*, indeede none at all: and that as touching the ſecrets thereof of *accidents without any ſubiect*, and *accidents onely nouriſhing and feeding without any ſubſtance*, and ſuch like, [m] *Poſterior aetas per Sp. Sanctum adaidit: latter time added them by the inſtinct of the holy ghoſt*: whereas Chryſoſtome telleth vs, that [n] *if any of them that are ſaid to haue the holy Ghoſt doe ſpeake of himſelfe and not out of the Goſpell, hee is not to be beleeued. If he read* it not *written, but ſpeake of himſelfe, it is manifeſt that he hath not the holy Ghoſt.* Yea [o] Scotus, Cameracenſis, and others doe plainely confeſſe that Tranſubſtantiation cannot be enforced by the Goſpell, no nor by any teſtimonies

[k] *Index Ex Purgator. in caſtigat. Bertram.*

[l] *Laufranc de Sacram. Euchar*

[k] *Gelaſ. cont. Eutych. & Neſtor.*

[l] *Alfonſ. de Caſt. lib. 8. tit. Indulg.*

[m] *Index Expurg. in Caſtigat. Bertram.*
[n] *Chryſoſt. de Sanct. & grand ſpiritu.*
[o] *Chemnic. in Examin. Concil. Trident. de Tranſubſt.*

ſtimonies of the auncient church, and [p] Scotus affirmeth as Bellarmine himſelfe confeſſeth, that *before the Lateran Councell it was no article of faith.* And it is woorthy to be obſerued alſo that the ſame Bellarmine acknowledgeth, [q] *that it may well be doubted whether there be any place of Scripture euidently to proue Tranſubſtantiation otherwiſe then that their church hath declared it ſo to be, becauſe verie learned, and acute men, ſuch as Scotus was, doe thinke the contrarie.* It had neuer publicke approbation for a thouſand yeeres after the time of Chriſt, nor euer full confirmation vntill the Councell of Laterane, which was two hundred yeeres more: where was *plena curia, a full court* for the receiuing and ſetting vp of the idoll * *Maozim*, the God of Antichriſt, thenceforth with diuine honours to be adored & worſhipped of all? Together herewith grew the notable abuſe of the celebration of the Lords Supper, which many ages of the firſt church were neuer acquainted with: the ſacrament ordinarily to be receiued by the Prieſt only, and when it is receiued by the people to be receiued onely in one kinde. Looke the old councels, the fathers, the ſtories: ſee the diſcriptions of church-ſeruice in Dionyſius, Iuſtinus Martyr, in the Liturgies true or feigned of Iames, of Baſil, of Chryſoſtome, of Ambroſe or whatſoeuer other ancient records: it is not founde euer to haue beene ſo ordered in any church throughout the whole Chriſtian world. Yea ſome of them confeſſe that [r] *it is not knowne when the cuſtome* of their halfe communion *began:* that it *crept in firſt by cuſtome by the conniuence of the Biſhops and after was confirmed and eſtabliſhed by law*; ſo idle a fancy is it which M. Biſhop doteth vpon, that *the vigilant care of the paſtours of Chriſts flocke hath alwayes been ſuch as that no ſuch innouations could be vnknown, let ſlippe or vnrecorded.* Their Purgatorie fire was ſcant kindled foure hundred yeeres after the time of Chriſt, and when it was begunne, yet for many hundreds of yeeres after it was neuer taken to be the iuriſdiction of the Biſhop of Rome that hee ſhoulde haue

[p] *Bellar. de Sacram. Euchar. lib. 3. c. 23.*

[q] *Ibi.*

* *Dan. 11. 38.*

[r] *Coſter. Enchirid. cap. 10. Gregor de Valent. lib. de Euchariſt. cap. 10.*

haue power himselfe or should giue power to others by indulgences and pardons to deliuer soules from thence, so that they being put to giue a reason howe it should bee that the Pope should haue such a power of pardoning and there should be no vse nor example thereof for a thousand yeeres after Christ, like shameles and vnblushing harlots and hypocrites they tell vs, that [f] *in former ages of the church great penance & satisfaction was enioyned and willingly susteined, and then was the lesse pardoning and fewer indulgences, because in that voluntary vse & acceptation of punishment, and great zeale and feruor of spirit euery man fulfilled his penance and few asked pardon, Now in the fall of deuotion, and lothsomnes that men commonly haue to doe great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time driue men either to desperation, or to forsake Christ and his church and al hope of saluation, rather then they would enter into the course of canonicall discipline enioyneth small penance and seldome vseth extremity with offenders, but condescending to their weakenesse pardoneth exceeding often and much not onely all enioyned penance, but also all or great parts of what temporall punishmẽt so euer due or deserued either in this world or in the next.* Ah sweet mother church, wel fare thy hart that hast gotten such a rich [g] *treasure of the superfluities of the sufferings of the Virgin Mary and all the Saints*, such as Peter and Paul neuer knew, nor any old father or Bishop throughout the whole world euer dreamed of: thereby to releiue thy delicate & tender babes in this latter age & to keepe them both from purgatory in the world to come, and from doing too much penance in this world. No wonder if thy obedient children make much of so kinde and pitifull a mother, Sweete mother, did I say? nay filthy and vnnaturall strumpet which poisoneth her own children, and feedeth them with ashes in stead of bread: which maketh them to trust to her Pardons for deliuerance from Purgatory fire that for want of the

[f] *Rhem. Annot. in 2. Cor. 2. 11. Alphons. de Castro aduers. haeres. lib. 8. tit. Indulgentia.*

[g] *Bellarm. de Indulgent. lib. 1 cap. 2.*

the true pardon they may bee cast into hell fire. Shamelesse harlot *wouldest thou goe about*, I will not say *after foure hundred yeeres* as Hierome said, but after a thousand yeeres [a] *to teach men that which they neuer knew before? wouldest thou bring forth to the world that which Peter and Paul would not deliuer or teach?* For a thousand yeeres the *Christian world was without these doctrines*, without thy Pardons and Iubilees, without thy puppets and mammets, thy Agnus deis, thy hallowed graines, thy hallowed beades and such other excrementall stuffe, and doest thou now tell vs in the ende of the worlde that these thinges are helpefull to our soules, and further vs to the remission and forgiuenesse of sinnes? It was thirteene hundred yeeres after the birth of Christ that the yeere of *Iubilee* was deuised by Boniface the eight [z] *a man vnspeakeably thirsting after gold howsoeuer it were got ten*: [y] who tooke vppon him to grant to euery one that would come to Rome that yeere and visite the churches of Peter and Paule hee should haue most full and perfect remission of all his sinnes: alwayes presupposed that [x] *no man must appear before the Lord emptie*. And to make way to that authoritie whereby he might doe this, and the Pope alwaies what he list it was another of the same name Boniface the third that obtained of Phocas the murtherer to be [a] *the head and* vniuersall Bishop of the church, whence the Canonistes did first lift him vp to be [b] *vicarius dei in terris, Gods lieutenant generall vpon the earth*, and perswaded him [c] that he was *not a meere man*: [d] *he was neither God nor man but a mungrell betwixt both*, whereupon he hath taken vpon him [e] *superiority ouer emperours and kings* & chalengeth to himselfe authority [f] *to depose them*, and hath required them to [g] *sweare fidelitie and allegiance to him*, and released [h] othes of fidelity and allegiance to them, that it might be [i] lawfull for their subiects to rise in armes and to rebell against them: thinges so impious, so new and strange and so wholly repugnant to the conceipt and practise of the auncient church as that we may woonder at the iron foreheades

[a] Hieronym. ad Pamach. & Ocean. de error Origen.

[z] Platina in Bonifac. 8.

[y] Extraw. de pœnit. & remiss. ca. Antiquorum.

[x] De consecrat. dist. 1. cap. Omnis Christianus.

[a] Platin in Bonifac. 3.

[b] Sext. Proœm. in glossa.

[c] Decret. Greg. de transl. episco. ca. Quanto.

[d] Clement. Proœm. in gloss.

[e] Ibid de appellat. cap. pastoralis.

[f] Sext. de Sentent. & re iudicata. c. Ad Apostolicæ.

[g] Dist 63. Tibi domino.

[h] Sext. vt. sup. pra.

[i] Bulla Pij 5. cont. regin. Elizabeth.

heades of these men, who setting their eyes full vpon the sunne take it vpon their soule that it shineth not: and when their nouelties are such as cannot be denied yet will say, as M. Bishop doth, that *the church of Rome now teacheth the same in all points of religion that shee did of old in her best and most florishing estate.* What is it but the schoolemens noueltie to affirme seuen sacraments? what is but noueltie to attribute so much to the merits of Moonkes and Fryars as that they can [k] *dare participium bonorum operum suorum: make other men partakers of their good workes?* What is it but nouelty that Hosius telleth vs [l] *that if a man haue the interpretatio of the church of Rome of any place of scripture he hath the very worde of God, though he doe not see how it standeth with the words?* What is it but noueltie to make the Bishop of Rome the oracle of the church, that his definitiue sentence should be the ending of all controuersies of faith? or if it were so taken in the primitiue church what needed that trouble of generall councels to assemble the Bishops from all partes of the world, when all might briefely bee decided by the worde of his mouth? atleast why did they not giue reason of their assembling themselues in that sorte when matters might haue been ended by a shorter course? Nowe since by these and sundrie other such nouelties it plainely appeareth that there is so great difference of the church of Rome that nowe is from that that was of olde, it shall not bee materiall to looke to all those circumstances that M. Bishop speaketh of to examine when or how or by whom those differences first began, neither will we betray our owne saluation by forgoing the true faith of the auncient church of Rome because men haue beene sparing to lay open their owne shame by acknowledging their innouations in the newe. As for those corruptions for which they canpretend some shew of antiquitie they haue therein also plaied their parts, and haue increased a blister to a botche, and of a light itch haue made a foule leprosie, and turned errours into heresies, and customes of obseruations into meritorious

[k] *Math. Paris. in Henr. 3. de Cistercienſib.*

[l] *Hosius de expresso dei verbo.*

meritorious workes of religion, and haue in a manner extinguiſhed al true conſcience and comfortable vſe of Chriſtian faith And thus much concerning M. Biſhops firſt reaſon, wherein he tooke vpon him to ſhew the vntruth of the Proteſtants religion, and in the examination thereof is found to leaue truth to the religion of the Proteſtants and to take vntruth to his owne: the Proteſtants religion teaching nothing but what accordeth with the faith and religion that hath beene formerly embraced in the auncient church of Rome, though wholly exploded in the new.

14. W. BISHOP,

The ſecond ſhall be grounded vpon the vngodlineſſe of it, where I will let paſſe that high point of impietie, that they make God (who is goodneſſe it ſelfe) the author of all wicked actions done in the world: And will beſides ſay nothing of that their blaſphemie againſt our Sauiour Ieſus Chriſt, that hee ouercome with the paines of his paſſion vpon the Croſſe, did doubt (if not deſpaire) of his owne ſaluation: being vnwilling to touch any other points, then ſuch as are afterwards diſcuſſed in this booke.

R. ABBOT.

The ſecond reaſon was not vſed by M. Biſhop with any opinion to mooue thereby his moſt excellent Maieſty, becauſe hee knew that his Maieſtie being a profeſſour of the Proteſtant religion, and well vnderſtanding what hee profeſſeth, is able to acquit the ſame of all vngodlineſſe, and therefore cannot but take him for a liar and ſlaunderer that chargeth impietie there where indeed there is no ſuch thing. But he would write it notwithſtanding to continue in his Catacatholicke *blinde obedient* as they themſelues iuſtly terme them, a deteſtation of religion, whileſt ſeely ſoules, they beleeue theſe lewde caitifes, buzzing into their eares lies and tales of impieties and blaſphemies, *Reply to the Ieſuites Apologie.*

of the grosse ignorance of Papists.

which neuer any man imagined or dreamed of. Who if they knew the impieties and blasphemies that are truely charged vpon Poperie, they would spit in the faces of these harlots, and detest those abhominations which now through their delusions and of ignorance they so deuoutly doe embrace: Is it not a horrible impietie that standeth written in their law, [b] *Our Lord God the Pope? To beleeue that our Lord God the Pope might not so decree as hee hath decreed, should be accounted heresie.* Is it not impietie that they say, *that [c] if the Pope being careless of the saluation of his brethren, doe draw innumerable soules with him to hell by heapes: yet no mortall man may presume to reproome his faults,* &c? Is it not impious which is so often repeated by their Canonists that [d] *the Pope may dispense against the Apostle,* or which Bodine himselfe a Papist hath obserued as a rule of theirs, that *he is safe enough with God, who by the Pope is freed from the lawes of God?* Are they not to bee detested as impious speeches, which before haue beene mentioned whereby they seeke to disgrace the Scriptures of God? Is it not an impious paradoxe which M. Bishop hath set downe, [f] *that in the man newly baptized there is no more sinne then was in Adam in the state of innocencie,* or that which other of them haue taught, that [g] *the entering into religious orders and putting on of a monkes cowle is of the same vertue and grace that Baptisme is?* What doe you thinke M. Bishop? is it not impietie and blasphemie which was broached by [h] *Thomas Aquinas, one,* you say, *of the principall pillars of the Romish church,* and by your schoolemen his followers maintained, that [i] *if a dogge or a mouse doe eate the consecrated host,* it is *the very body of Christ* which the dogge eateth: or if it be cast into the dirt, it is the very body of Christ that lieth in the dirt: or if a spider or anie poison be cast into the consecrated cup, that [k] *the bloud of Christ,* as Antoninus saith, *is infected therewith:* or if a man *cast vp the sacrament or voide it before digestion into the draught that it is still the body and bloud of Christ:*

[b] Extrauag. Ioann. 22. Cum inter. in glossa.
[c] Dist. 40. si Papa.
[d] Dist. 34. Lector. in glossa. 25. Sunt quidam in glossa. &c.
[e] Bod. in De republ. lib. 1. ca. 6.
[f] Pag. 32.
[g] Tho. Aquin. 4. sentent. dist. 4. Hospinian. de Orig. Monach. lib. 6. cap. 18. ex Henr. Kune.
[h] Pag. 18.
[i] Thom. Aquin. p. 3. q. 80. art. 3. ad. 3.
[k] Anton. summ. part. 3. tit. 13. cap 6. p. 3. de defect. Missa.

Christ: or [l] if a wicked man doe eate the sacrament, the body of Christ is still in his belly as long as bread is before it be digested: or that he [m] *should be commended as a man of great zeale* that would eate the sacrament being voided or taken out of the belly of a man or a mouse, or a dogge, as *one Gederanus did when a leper with filthy phlegme had cast it vp*: O execrable villaines who for the maintenance of their monster of Transubstantiation haue made themselues the authors of so prodigious and accursed fancies! Doe you know these things in your owne bookes, M. Bishop, and would you goe about to obiect impiety of doctrine to vs? But yet tell vs further, I pray: will yee not giue vs leaue to hold it for an impiety which Harding and Bellarmine in fauor of the Popes reuenue of harlotry doe tel vs, that publicke stewes are [n] *a necessary euill*, and that [o] *the magistrate sinneth not in appointing a place for them*? May we not take it for an impious and vngodly doctrine which you teach, that [p] *it is better and lesse sinne for a man that hath vowed single life to keepe a concubine or a whoore*, nay *many whoores then to marry a wife*: Is it not a singular point of impiety and sacriledge which you affirme that [q] *the crucifixe is to bee worshipped with the same worship that is due to the holy Trinity*? Is it not a damnable doctrine which is deliuered by your schoole-man Holcot; [r] *that a man may merit by an erroneous and wrong faith albeit it fal out that therby he worship the diuell*? Was it not a notable impiety and blasphemie that was deliuered by your friend Tecelius the pardoner, that his pardons were of that vertue that [s] *if a man had defiled the blessed Virgin and gotten her with child he might by the payment of mony be freed thereby*: Are these flowers found to haue growen in the garden of the fathers? Are you they that in all points teach the same doctrine that the church of Rome did when shee was in her best estate? [t] *Yee serpents, ye generation of vipers how should ye escape the damnation of hell*? [u] *ye haue alwayes resisted the holy Ghost*, and studied *to preuent the streight wayes of the Lord*. Ye cry out, antiquitie,

[l] *Thom. Aquin. vt supra in corp.*
[m] *Antoni. vt supra.*
[n] *Harding. Confutat. of the Apolog.*
[o] *Bellarm. de Amission. grat. & stat. peccat. lib. 2. cap. 18.*
[p] *Ceſter. Enchir. cap. 15. propo. 9. Sleidan. Comm. ib. 4. Campag.*
[q] *Cardinal. orat Pigh. Cont. 15. de cælib. sacer.*
[r] *Andrad. Orthod. expilcat. lib. 9.*
[s] *Reb. Hollot. Citatur a Laurent. Humfred. de vita & obitu Iuelli. pagine. 110.*
[t] *Sleiden. Commen. lib. 13*
[u] *Mat. 23. 33.*
[u] *Act 7. 51.*

antiquitie, antiquitie, when ye haue made a monster of that faith that was professed by antiquitie. But goe on, fulfill the measure of your forefathers, that yee may receiue a full measure of reuenge at the handes of that God whose truth you haue wilfully blasphemed and railed at. Now the first poynt of vngodlynesse wherewith this Elymas chargeth our religion is, that we *make God the author of al wicked actions that are done in the world.* But it was woonder that hee staied there, and did not vary the wordes as did his fellow Wright that foulemouthed dogge, [7] *that the protestants make God the author of sinne, the onely cause of sinne, that man sinneth not: that God is worse then the deuill.* A filthy swine who wallowing in the mucke and dirt of Popish ignorance hath his eies so daubed vp therewith that he seeth not his owne way. But his head is crushed and he hath no more to say, yet M. Bishop to keepe their occupation going rubbeth heere againe vpon the same place. He telleth vs that *we make God the author of all wicked actiõs that are done in the world.* But where doe ye finde that M. Bishop? shew vs the place: set downe the words; doe not bring vs your collection but our owne assertion: for you are like spiders and toades which gather venime and poyson from sweete flowers and wholsome herbes. Vndoubtedly you will incurre the brand for charging vpon vs that that you cannot prooue. Our bookes deny that that you say: in our churches and schooles we determine the contrary. We say and you will say no lesse; that God is the authour of all actions in the world: for [8] *in him we liue and moone and haue our being*, and without him we liue not, we moone not, we haue no being. Yet wee say that sinne is wholly and onely of man himselfe, neither can we challeng God for any part or parcell thereof. Distinguish the accident from the subiect: the sinne of the action from the action it selfe: God in the one shall be glorified, and man shall iustly be condemned for the other. If M. Bishop lend M. Wright a lame horse, and the horse halteth as hee goeth,

[7] *Articles or forcible reasons.*

[8] *Act. 17. 28.*

goeth, would he not thinke much that M. Biſhop ſhould challenge him for making his horſe to halt: Hee maketh the horſe to goe, and guideth him to goe this way or that: but to goe halting and lame is the fault of the horſe, and not of him. Euen ſo God by common prouidence mooueth and ſtirreth all men, and by a more ſpeciall hand ordereth their way and courſe that they ſhall goe: but the iniquitie and ſinne which they bewray in the meane time, euen as halting and lamenesſe is of themſelues and not of him. He vſeth the wickednes of man, and diſpoſeth it to ſuch ends & purpoſes as he thinketh good, and ſometimes in iuſt iudgement taketh occaſion to prouoke it, and to draw out of man that that is in him, but he is not the author of it. And is this our deuiſe: are wee the firſt that haue taught thus: doe wee ſpeake otherwiſe then the auncient church hath ſpoken, or then both they and wee are by the holy Scripture directed to ſpeake: [a] *God, ſaith Origen, hath not wrought mans wickednesſe, but being procured or wrought by himſelfe, God though hee bee able ſo to doe, yet hindereth it not, but vſeth the ſame together with them from whom it commeth for neceſſarie purpoſes. He maketh not men wicked, but being wicked, hee by the iuſt and vnſpeakeable courſe of his prouidence according to their owne diſpoſition, ordereth and diſpoſeth of them*: becauſe [b] *hee knoweth how to vſe to good purpoſe the wickednesſe of ſuch as are fallen away from him.* To the ſame purpoſe S. Auſtin alſo notablie ſpeaketh: [c] *It is in the power of euill men to ſinne, but in ſinning by their wickednesſe to doe this or that it is not in their power, but in the power of God who ſeparateth the darkeneſſe, and ordereth the ſame, that euen in that which they doe againſt the will of God, yet not any other thing but what God will may bee done.* [d] *He doth not make the wils of men euill, but vſeth the ſame notwithſtanding as he will:* [e] *inclining and mouing their wils that he may doe by them what he will doe by them, and vniuſtly willeth nothing.* [f] *Thus he vſed Iudas to betray Chriſt, and the Iewes to crucifie Chriſt*: they were wicked of themſelues,

[a] Origen. in Numer. hom. 23.
[b] Cont. Celſum. lib. 6.
[c] Auguſt. de Prædeſt. ſanct. cap. 16.
[d] Cont. Iulian. Pelag. l. 5. ca. 3.
[e] Deg. a. & lib. arbit. ca. 2.
[f] Ibid. cap. 20.

selues, but he vsed their wickednesse to those ends, *thereby to worke good to them that afterward should beleeue in him.* And thus for vnthankfulnesse, and wilfull contempt of his goodnesse and glory, God in fearefull iudgement vseth the wickednesse of men against themselues to their owne greater confusion giuing them ouer to runne headlong thereby to greater sinnes, that they may receiue the greater damnation, [g] *blinding their eyes and hardning their hearts,* [h] *giuing them vp to their owne imaginations,* [i] *to vile affections, to a reprobate sense, sending them* [k] *lying spirites and* [l] *strong delusion that they may beleeue lies:* [m] *causing in them peruersnesse and frowardnesse of heart, not to hearken to the truth that is spoken to them:* and all this not by working any new wickednesse in them but by prouoking and ministring occasions to that wickednesse that is in them of themselues: the occasions not being euill, nay tending of themselues to good, but they being like to the sorrie grounde that turneth sweete raine to hurtfull weeds: like the corrupt stomacke that of good food groweth more sicke: like the carion that by the comfortable sun-shine stinketh the more: as [n] to Pharao the respect of the benefite of his common-wealth, an occasion to oppresse the people of God: to [o] Ieroboam the vnfortunate death of the Prophet by whome hee was reproued of his idolatry, an occasion to him of continuing therein: to [p] Sennacherib the king of Assyria his successe against idoll Gods, an occasion to blaspheme the liuing God: to wicked men commonly [q] the patience of God & their prosperous estate an occasion to make them worse and worse: To bee short there is a dreadfull iudgement and may not be denyed when God taketh course [r] *vt crimina criminibus vindicentur, et supplicia peccatorum non tormenta sint sed incrementa vitiorum: that sinnes bee reuenged with sinnes, and the punishments of euill doers be no torments to them but additions to their euil doings:* all which notwithstanding wee so teach according to the scriptures and acknowledge

[g] *Iohn.* 12.40.
[h] *Psal.* 81.12
[i] *Rom.* 1.26. 28
[k] *1 Kings.* 22 23.
[l] *2. Thess.* 2.11.
[m] *Aug. cont. Iulian. li.* 5 *c.* 3
[n] *Exod.* 1.9.10
[o] *1 King.* 13 1.24. *Ioseph. Antiqui. Iudaici, l.* 8 *c.* 3.
[p] *2. King.* 19 11.12.
[q] *Prou.* 1.32. *Origen. de. principi. lib.* 3 *cap.* 1.
[r] *Aug. cont. aduers. leg. de. prophet. li.* 1 *ca.* 24.

knowledgement of the church as that [f] *God is iuſtified in his ſayings and found cleere when he is iudged* and the roote of ſinne affirmed to grow from no other but onely from the heart of man. So that this firſt poynt of impietie wherewith M. Biſhop chargeth vs is a fruite of his malice, no fault of our doctrine, and the ſecond is the like: *that our Sauiour Chriſt ouercome with the paines of his paſſion vpon the croſſe did doubt (if not deſpaire) of his owne ſaluation.* A great lie is as eaſely told as a little, and becauſe it is your cuſtome we muſt beare with you. We neither ſay that chriſt was ouercome with the paines of his paſſion, nor that hee did either deſpaire or doubt of his owne ſaluation: Wee beleeue that the anguiſh and paines which chriſt ſuffered for vs were vnſpeakeable, and the vttermoſt that the fraile nature of man was capable of: whileſt he gaue *not onely his body for our bodies but* [t] *his ſoule alſo for our ſoules*, and [u] *deſcended euen to the depth of death, and all the terrour of that tempeſt that raged againſt vs lighted vppon him*: whileſt [x] *himſelfe he did beare the wrath that was conceiued againſt vs for ſinne, euen* [y] *the bitterneſſe of that wrath which aroſe by the tranſgreſſion of the law, that he might ſwallow it vp & make it voide* towards vs: ſo that rightly he might vſe the words of the Pſalme, [z] *Thine indignation lieth hard vppon me and thou haſt vexed me with all thy ſtormes*: that is as Hierome expoundeth it: [a] *Thou haſt brought vpon me that wrath & ſtorme of thy fury and indignation which thou wouldeſt haue poured out vpõ the nations, becauſe I haue taken vpon me their ſinnes.* The burden of which wrath lay ſo heauie vpon him as that it preſſed him euen to the gates of hell, & his ſtate for preſent feeling was as if God had [b] *abhorred his ſoule*: yet ſo as that in the middeſt of all that anguiſh hee was ſupported with an inuincible aſſurance of his fathers loue, and conſtantly expected the [c] *looſing of the ſorows of death*, knowing it to bee *impoſſible that he ſhould be holden thereby*: and therfore betwixt both vttered that moſt bitter complaint vpon the croſſe: [d] *My God, my God why haſt thou forſaken*

[f] *Pſal. 51. 4.* *Heb: Ut iuſtificeris.*

[t] *Iren. adu. hær. lib. 5.*
[u] *Hilar. in Pſal. 68.*
[x] *Athanaſ. de interpret. Pſal.*
[y] *In Euang. de paſſ. & cruce Domini.*
[z] *Pſal 88. ſiue vt vulg. 87. Arnob. in eund. Pſal. applieth the whole to Chriſt.*
[a] *Hieron. in Pſal. 87.*
[b] *Pſal. 88.*
[c] *Act. 2. 24.*
[d] *Mat. 27. 46.*

ken me: according to faith saying, *My God, my God*: according to present feeling, *why hast thou forsaken me?* This doe we teach and no otherwise, no not Caluin vpon whom you are woont lewdely to father this blasphemie of your owne, who plainly saith: *Although for a moment of time the diuine power of the spirit did hide it self to giue place to the weakenesse of the flesh, yet must wee know that the temptation by feeling of sorow and feare was such as was not against faith: when he felt himselfe as it were forsaken of God, yet he did nothing at all swerue from the trust of his goodnesse.* Whereby wee may see what kinde of men you are with whome we deale, euen like the caytifes and miscreants of the baseſt sort of people which make it no care what they speake or how vntruely they report: but onely to vtter the bitternesse of their stomach and for the present to serue their owne turne. If the feare of God were in your hearts, you could not lye in this wilfull manner as you doe against the Lord and his truth: you would remember that that is sayd: *the mouth that telleth lies, slaieth the soule.* And yet though *Caluin* had vsed any such hard or inconuenient speech, or if either he or any other particular writer of ours doe runne into any priuate or singular opinions what is that to vs: why should this be imputed to the church of England or the doctrine established by publicke authoritie therein, when as it teacheth or mainteineth no such thing: Or if you will thus vpbraide vs with any mans priuate fancies you must giue vs leaue by the same rule to charge this for a blasphemie vppon you, deliuered by Ferus your owne preacher at Mentz, who plainely affirmeth that *Christ did take to himselfe not onely our punishment, but also desperationem nostram, our despaire: that hee tooke vpon him the punishments of sinne, feare, trembling, horrour of death and hell, despaire, death and hell it selfe, that by feare he might ouercome feare, by horrour he might ouercõe horrour, by despaire he might ouercome despaire. &c.* Is this found in your owne bookes and deliuered by a preacher of

[c] *Caluin. Instit. lib. 2. ca. 16. num. 12.*

[f] *Wisd. 1. 11.*

[g] *Ferus in Mat. cap. 27.*

of your owne and doe you make vs the authors of it? Yet
› we doubt not to acquit Ferus of blasphemy because wee
› thinke he ment no otherwise then Caluin did [h] *Hee wrast-
led with * despaire but yet was not ouercome: in this greeuous
› torment his faith was vntouched, that though deploring him-
› selfe to be forsaken, yet he was confident that the helpe of God
was neere at hand.* And thus much of the two first impie-
ties which M. Bishop forsooth would *let passe*, when ma-
liciously wickedly hee nameth them, and had nothing
with any shew of trueth to speake further of them: now let
vs see what he hath further to say as touching points af-
terward discussed in his booke.

[h] *Caluin. Harm. in Mat. 27. 46.*

* *Not as if Christ had had inhim any motions of despair, but that the godhead hiding it selfe for the time, and leauing him to that forlorne and forsaken estate, there might seeme to be matter and occasion thereof.*

15. W. BISHOP,

*The triumphant Citizens of heauen (who enioy the pre-
sence of God, and happiest life that can bee imagined) are by
› Protestants disdainfully termed,* Dead men *& esteemed nei-
ther to haue credit with God to obtaine any thing, nor any care
or compassion on men, among whom they once liued & conuer-
sed so kindly.*

R. ABBOT.

We speake not disdainefully of the *Saints* in heauen,
but we disdaine that the Saints in heauen are heere vpon
› earth not by their default, but by the fault of idolatrous
› and superstitious will worshippers, consorted and matched
with the God of heauen, And if in this respect wee call
them *dead men*, to abase them in comparison of the liuing
› God, that all worship and seruice of religion may be yeel-
› ded onely to him, we doe them no wrong, nor any other
thing then what the example of the auncient church hath
warranted vs to doe. The auncient Father Epiphanius to
condemne the Collyridian heretickes for worshipping the
› virgine Marie, though in farre lesse degree of worship then
› since the Papists haue ascribed vnto her, citeth against
them as out of the Apostle, discribing the * apostasie that

* 1. *Tim.* 4. 1.

shuld be in the last time these words: [b] Ἐ' σονται γὰρ νεκροῖς λατρεύοντες *they shall be worshippers of dead men* And where as they made images of her to worship thē, for reproofe of that absurd deuotion he saith: [c] *They are dead that are worshipped: and they bring in their images to be worshipped which neuer were aliue, their mind going a whooring from the one & only God, euen as a common harlot giuen to great absurditie of manifold fornication, and that hath forgone the temperancie of the lawfull marriage of one man.* Now if Epiphanius might lawfully speake thus concerning the virgine Marie without disparagement or disdaine, we presume that without offence wee may speake in like sort of the residue of the Saints. Neither do we speake any otherwise then S. Austin did: [d] *Non sit nobis religio cultus hominum mortuorum. Let it not be with vs a point of religion to worship dead men: for if they haue liued godly, they are not thought to seeke such honours, but would haue vs to worship him, by whose light they reioyce that we are followers of their good works.* [e] *We build not tēples* saith he, *to the martyrs as if they were Gods, but make remembrances for them as dead men whose spirits liue with God.* And againe as touching Christian martyrs he answereth Maximus the Pagan: [f] *know thou that no Catholicke Christian doth worship any dead man,* Lactantius arguing by three reasons against the idolatrie of the gentiles vseth this for one, [g] *because the images which they worshiped were the images of dead men, and vnmeete it is that man being the image of God shuld worship the image of a man.* Which if thus barely proposed it serued against the gentiles without respect to the qualitie of the men, I would haue M. Bishop to giue vs some good reason why we may not vnder the same termes without any default dispute against the idolatry of the Papistes. Wee yeeld to the Saints whatsoeuer is due vnto them: wee acknowledge them happie and blessed, and doe striue to come [h] *to those spirits of iust and perfect men:* [i] *which are clothed in white and* [k] *follow the Lambe whither soeuer he goeth;* but yet we make no Gods of them neither may wee yeeld

[b] Epiphan. hær. 78. Antidicom.
[c] Hæres. 79. Collyridian.
[d] August. de vera relig. c. 55.
[e] De ciuit. Dei. lib. 22. cap. 10.
[f] August. ep. 44.
[g] Lactant. instit. l. 2 ca. 18.
[h] Heb. 12. 23.
[i] Apoc. 7. 9.
[k] 14. 4.

yeeld to worship them. As for their *credit with God*, wee doubt not but it is such as it concerneth them to haue: but our credit with thē, as before I noted out of Origen, must be [l] to worship only that God whom only they haue worshipped: to acknowledge that only mediator whom only they haue acknowledged. Neyther doe wee need their credit to obtaine any thing of God, because Christ hath promised vs: [m] *Whatsoeuer yee aske in my name, that will I doe, that the father may be glorified*, not in the Saints, but in his onely begotten *Sonne*. As for care and compassion of vs here vppon the earth wee doe not beleeue that their blisfull peace is interrupted therewith. They may wish their owne consummation and the consociation of the whole church, but as for particularities we beleeue as the scripture hath taught: [n] *Abraham knoweth vs not, and Israell is not acquainted with vs.* In a word, all this matter of *credit with God and care and compassion of men vppon earth* they are idle speculations of your owne foolish deuotions, and haue no shew at all of ground from the word of God.

[l] *Origin. cont. Celsum. lib. 8.*

[m] *Iohn 14.13.*

[n] *Esa. 63.16.*

16. W. BISHOP.

And as for the poore soules departed, who in Purgatorie fire pay deare for their former delights and pleasures: they deprive them of all humane succour, by teaching the world to beleeue that there is no such matter.

R. ABBOT.

Alas poore soules that are so strongly holden in with paper walles, and so greiuously tormented with painted fire. What a cruell Landlord haue they, that being but tenants at will, and nowe not in case to pay, yet cannot without a fine haue libertie to leaue their holde? What shall wee thinke of the Pope? is he not a mercilesse man, if hee bee a man, that hauing power ouer Purgatorie at his *of Purgatorie.*

owne pleasure, and hauing authority to commaund the Angels to fetch the soules out from thence, and to guide them into paradise, as [a] Clement the sixt did, will notwithstanding suffer them, poore soules, to lie frying and broiling there, and all becausse their friends will not be at cost to purchase their release and ease? Is he not a hard hearted Physician that keepeth his patients thus continually in greuous torture, being able in a moment to asswage their paine, and to send the soules singing vp to heauen? Keepe you, M. Bishop, vnder his handes still, if you will: but as for vs we are warie men, and had rather saue our monie for something then giue it away for nothing. Indeede you say true, that we teach men, *to beleeue that there is no such matter*: and good reason, becausse God himselfe hath taught vs no such, and we beleeue onely what he teacheth. Wee beleeue no other *purgation* from sinne, but onely by the [b] bloud of Iesus Christ through the [c] sanctification of the holy Ghost: and howsoeuer you glosse the matter, the affirming of your Purgatorie, cannot be without the empeachment of [d] *the lambe of God that taketh away the sinne of the world*. It argueth a want & weaknes in his paiment, if after it wee be still left, *to pay deere* for our selues. You deriue your Purgatorie from the auncient prayer for the dead, but amongst sundry reasons which they gaue of their praier for the dead, Purgatory was none, as hath beene before shewed. After foure hundred yeeres, S. Austin knewe no other vse of praier for the dead, but [e] eyther to bee freed from being cast into hell, or to haue mitigation of the paines of hell. [f] Chrysostome made the same end thereof, to *deliuer men* after they were dead *from euerlasting death*. And hereto agree those tales of Damascen, that [g] *Fabeonilla* by the prayers of *Tecla* was deliuered out of hell: & *Traian* by the prayers of *Gregorie*. Which seeing you altogether [h] denie to be the effect of prayer for the dead, you cannot but acknowledge this for an errour in the Fathers, and therefore confesse, that in this behalfe there is nothing but

[a] *Balens. in Clem 6. ex bulla eiusdem.*

[b] *Heb. 1. 3. 1. Iohn 1. 7.*
[c] *Tit. 3. 5.*
[d] *Iohn 1. 29.*

[e] *Aug. de 8 quæst. Dulcit. quæst. 2. & de ciu. Dei li. 21. cap. 27.*
[f] *Chrysost. in Act. hom. 21.*
[g] *Renat. Laurent. annot. in Tertull. de bapt. ex Damascen. ser. de Mortuis oratione adiuuandis.*
[h] *Bell. de purgat. lib. 2. c. 18.*

but vncertaintie to be found in them. And if praier for the dead muſt argue Purgatorie, then you muſt needs confeſſe that all the Saints, all that are dead in the faith, are in Purgatorie, becauſe you your ſelues doe thus pray for all: [i] *O God of the faithfull, the maker and redeemer of all men, giue to the ſoules of all the faithfull deceaſed, remiſſion of all their ſinnes, that by godly prayers they may obtaine the pardon which they alwayes deſired through Chriſt our Lord.* [i] *Breuiar. ſecund. vſum Sarum in Vigil mortuor.*

And againe: [k] *Lord wee beſeech thee let the prayer of thy humble ſeruantes bee helpefull to the ſoules of all the faithfull deceaſed, that thou maiſt both releaſe them from all their ſinnes, and make them partakers of thy redemption, who liueſt. &c.* Yea and you pray for Leo whom you haue made a Confeſſour that *by your* [l] *office of attonement vpon his day a happy reward may be with him.* Now if you thus pray for the dead of whom notwithſtanding you preſume that they are free from purgatorie, how can you denie but that the church in former time without any opinion of purgatorie might notwithſtāding vſe their praier for the dead? but to bee ſhort, becauſe I haue handled this point before, the fathers haue vſed one ſpeciall argument to prooue the reſurrection from the dead, which if it ſtand good then your purgatory cannot ſtande. For if in courſe of iuſtice it be [m] neceſſary that the body which hath beene partaker with the ſoule of all that hath beene done either in righteouſneſſe or ſinne, be alſo partaker of the reward of eyther, and heereby there be enforced neceſſarily a reſurrection of the body to bee ioyned with the ſoule to be partaker thereof, we muſt from the ſame principle of iuſtice conclude that if there were a purgatorie, it ſhould be as well for the body as the ſoule, becauſe the bodie hath beene partaker of thoſe pleaſures and delights for which you tell vs that the ſoules pay deare in purgatorie fire. But you denie any purgatorie for the bodie, and therefore we conclude that you cannot truely affirme any ſuch purgatory for the ſoule, [n] *Thus ſhall the iudgement of God bee iuſt.* [k] *Ibid.* [l] *In feſto ſanct. Leonis.* [m] *Tertul. de reſurrect. carnis. Athanaſ. de reſur. mortuor. Lactant. inſtitut. lib. 7. ca. 21.* [n] *Epiphan. in Ancorato.*

saith Epiphanius, *whilest both participate either punishment for sinne, or reward for vertue.* Which iust iudgement you greatly impeach by laying vpon the soule only the punishment of those sinnes which haue beene committed by the whole man. You cannot auoide but either you must forgoe your Purgatorie, or else say that the Fathers erred in disputing this point.

17. W. Bishop.

Concerning vs Christians yet liuing on earth, there is no lesse impietie in their opinions: For they teach that the best Christian is no better in effect, then a whited Sepulchre, being inwardly full of all wickednesse and mischeife: and onely by an outward imputation of Christs *righteousnesse vnto them, are accepted of God for iust. To thinke that there is inherent in the soule of Man, any such grace of God, as doth cleanse it from sinne, and make the man iust in his sight: is with them, to raze the foundation of Religion, and to make Christ, a* Pseudochrist: *wherein, I know not whether they bee more enuious against the good of Man, then they are iniurious, either to the inestimable value of* Christes *bloud, as though it could not deserue any better estate for his fauorites: or vnto the vertue and efficacie of the holy Ghost: as not beeing able (by likelihood) to purge mens soules from sinne, and endue them with such heauenly qualities. I omit the disgrace thereby done to the Blessed God-head it selfe, making the* Holie of Holies, *rather willing to couer and cloake our iniquitie, then to cure it: And contrarie to his infinite goodnesse, to loue them whom he seeth defiled with all maner of abhominations.*

R. Abbot.

Whatsoeuer wee teach of others, M. Bishop, wee vndoubtedly knowe it of you that you are no other but a whited sepulchre, shewing a sweete face like a Mermaide in

in the entrance of your epiſtle, and bewraying a falſe and treacherous heart in the whole proceſſe thereof, euen like a Harpyie beraying all that you lay hand on, and maliciouſly and wilfully deprauing thoſe things which are no otherwiſe but truely and rightly ſpoken. [a] *Diſperdet deus labia magniloqua & linguam doloſam.* We ſay indeed that it is onely the obedience and righteouſnes of Chriſt performed for vs whereby wee are to ſtand as righteous and iuſt before the iudgement ſeate of God. Which is a truth ſo pregnant and cleere as that [b] Pighius though a heauy enemie to the Proteſtants religion yet could not but acknowledge it, and hath diſputed it by ſuch reaſons and proofes borowed from vs as the whole rabble of your ſeculars and Ieſuits are not able to remooue. But we doe not by this iuſtification leaue a man *no better then a whited ſepulcher inwardly ful of all wickednes & miſcheife*, becauſe we affirme by the wordes of Chriſt that [c] *repentance* is the firſt ſteppe to the obteining of it, and the faith whereby wee doe obteine it is ſuch as [d] *whereby God doth purifie the heartes*, and whereby [e] *we receiue the promiſe of the ſpirit*, by which wee [f] *are borne againe* [g] *through the word of God to the* [h] *life of God* *hauing* [i] *Chriſt liuing and* [k] *dwelling in our hearts, who being in vs, the* [l] *body is dead as touching ſinne, but the ſpirit is life for righteouſneſſe ſake*, becauſe there being [m] *a new heart and a new ſpirit*, there muſt needes be new affections, new deſires, new delights, [n] *a new man created according to God in righteouſneſſe and holineſſe of truth*, [o] *ioying in the law of God, and* [p] *approuing that that is acceptable to the Lord, and* [q] *endeuouring to haue alwaies a cleere cõſcience both towards god and towards men.* Thus doe wee teach the people of God by the word of God: thus and no otherwiſe doe we deſcribe the condition and qualitie of the iuſtified man. This effect wee affirme to be infallibly wrought in euery man that is iuſtified, and where it is not there is no iuſtification: but yet wee ſay that this worke is perfect in no man ſo long as wee liue in this ſtate of mortalitie and corruption.

[a] *Pſal.* 12. 3.

[b] *Pigh. de fide & iuſtificat. controu.* 2.

[c] *Luc.* 24. 47.

[d] *Act.* 15. 9.

[e] *Gal* 3. 2.

[f] *Iohn* 3. 5.

[g] 1. *Pet.* 1. 23

[h] *Ephe.* 4. 18.

[i] *Gal.* 2 20.

[k] *Ephe.* 3. 17.

[l] *Rom.* 8. 10.

[m] *Ezech.* 36. 26

[n] *Ephe.* 4. 24.

[o] *Rom.* 7. 22.

[p] *Ephe.* 5. 10.

[q] *Act.* 24. 16.

For.

For albeit the iustified man *delight in the law of god as touching the inner man*, yet he hath still in [r] *his members the law of sinne*, [l] *hanging fast on*, and [t] *lusting and rebelling against the law of the spirit of life, so that he hath within him* [u] *an army of vicious desires* as Austin saith of Ambrose, continually to fight against: which are as the [x] *Iebusite, who will we, nill we, dwelleth within our borders, yet may be subdued though he cannot be driuen out: as a raging* [y] *beast of stinking breath, yet tied and chained vp in the vttermost passages of the soule:* as a corrupt [z] *roote still sprouting out weedes*, but *yet so nipped & checked* that they cannot haue their growth. Now albeit by reason of this remainder of sinne he be greatly let and hindered [a] *that hee cannot doe the thing that hee would*, nor can walke so expeditely and vprightly in the way of righteousnesse as is required, yet the thing that preuaileth in him is [b] *voluntas iustitiæ, a will and desire of righteousnesse*, he [c] *hungreth and thirsteth after it*, the drift and purpose of his life tendeth wholly vntoit: it is greeuance to him that he faileth to performe it, and maketh him to cry out, [d] *Wretched man that I am who shall deliuer me from this bodie of death?* And therefore although he sinne yet he sinneth not [e] *maliciously, purposely, with desire and delight in* sinne, but *of ignorance and infirmity*, [f] *by occasion and by the creeping and stealing of sinne vpon him*. Now we would gladly know of M. Bishop whether it bee all one to haue sinne in vs [g] *suppressed, and kept short, though not quite dead*, and to *be inwardly full of all wickednesse and mischeife*: whether to resist sinne and fight against it bee all one as to giue it way, and willingly to harbour it. And it is to be obserued also that it is the very same which M. Bishop and we both doe hold to remaine in the regenerate man. We say it is sinne, and he saith it is not sinne, but it is one and the same thing, *the concupiscence or lust of the flesh*. How then doth he say that we in affirming the remaining hereof doe make as if the regenerate man were *inwardly full of all wickednesse and mischeife*, when hee himselfe confesseth the inward remaining

[r] Rom. 7. 23.
[l] Heb. 12. 1.
[t] Gal 5. 17.
[u] August. cont. Iulian lib. 2.
[x] Bernard. in Cant. serm. 58.
[y] Cyprian de [illegible] ner. 64
[z]
[a] Gal. 5. 17.
[b] Hilar. in Psal. 51.
[c] Mat. 5. 6
[d] Rom. 7. 24.
[e] Origen. in Psal. 36.
[f] Ambros. in Ephes. 6. Orig. in Num. hom 20.
[g] Epiphan & Bernard. vt supra.

maining of the ſame. A man cannot be ſaid to be full of *all* » *wickedneſſe and miſchiefe* for hauing or being aſſaulted with » the luſts thereof, but for applying and giuing his will and conſent vnto them. Cyprian deſcribing the ſtate of our life here, ſaith [h] *We haue to fight with couetouſneſſe, with vnchaſtity, with wrathfulneſſe, with ambition, with carnall vices, with the entiſements of the world &c.* Here of S. Auſten ſaith: [i] *God forbid that wee ſhould thinke holy Cyprian to haue beene couetous becauſe he fought with couetouſneſſe, or vnchaſt becauſe he fought with vnchaſtitie, or wrathfull becauſe he fought againſt wrath, or ambicious becauſe he had cõflict with ambition, or carnall becauſe he had cõbate with carnall vices, or a louer of this world becauſe he had fight with the entiſements thereof. Nay therefore was he none of all theſe, becauſe he ſtrõgly reſiſted theſe euil motions comming partly from originall condition, partly from vſe of converſation, not yeelding to be that which they preſſed him to be.* Will M. Biſhop now giue S. Auſtin the lye and tell him that by the hauing of theſe motions and luſtes of ſinne Cyprian was inwardlie » full of all wickednes and miſchiefe? If he will not, why » doth he ſo charge vs who ſay no more of the iuſtified man then Auſtin here ſpeaketh concerning Cyprian? But indeed it is his malice and not his witt that leadeth him to theſe calumnious and leude collections. As for the compariſon of [k] *a whited ſepulcher*, it is vſed by our Sauiour Chriſt againſt them who did *iuſtifie themſelues before men*, and made great ſemblance of holineſſe outwardly, when there was in their hearts no ſyncerity or truth anſwerable thereunto. But we doe not thus affirme the condition of a true Chriſtian man, but do make the inward man anſwerable to the outward, ſo that there is not only a ſhew of righteouſneſſe in the face to men, but alſo a truth thereof in the conſcience to God, euen as it is ſaid of *Zacharie and Elizabeth*: [l] *Both were iuſt before God, walking in all the commaundements and ordinances of the Lord without reprooſe* to import as Auſtin ſaith [m] *their commendable converſation*

[h] *Cyprian. de Mortalit.*

[i] *Auguſt. cont. Iulian lib. 2.*

[k] *Mat. 23. 27.*

[l] *Luke. 1. 6.*

[m] *Auguſt. de grat. Chriſti. cont. Pelag. & Celeſt. lib. 1. cap. 48.*

among st men, which no man could iustly accuse or blame. Which therefore they said to haue had before God because they did not by dissimulation deceiue men therin, but what they appeared to men, the same they were knowen to be to the eies of God.

Now although there be a truth & vnfeigned simplicity in this behalfe, yet if the matter be waighed in rigour and extremity, who can free himselfe from being touched with some blemish of his corruption? [o] *who can say, My hart is cleane?* of whom doth it not take hold which is said: [o] *All men are liers?* [p] *Which of vs,* saith S. Hierome, *doth not wish the out sides of the cup and of the platter, and hath the inner side not defiled with vncleannesse? who can auoide the likenesse of sepulchers whited without that our Lord Iesus may not say vnto vs: Ye seeme outwardly righteous to men, but within ye are full of hypocrisie and iniquitie. Albeit we may be free from other faults, yet to haue no blot of hypocrisie is a thing found in few or none at all.* Thus by the iudgement of S. Hierome M. Bishop cannot acquit himselfe from being *a whited sepulcher full of hypocrisie and iniquity,* that hereafter he may not woonder at vs for teaching that there remaineth in the regenerate man a spot of infection and corruption, which as S. Austin saith, [q] *only for that it is in vs should hold vs in death and bring vs to euerlasting death: but that the guilt thereof by forgiuenesse of sinnes in baptisme is pardoned vnto vs.*

[o] Pro. 20. 9.
[o] Rom. 3. 4.
[p] Hieron. adu. Pelag. lib. 2.
[q] Aug. cont. Iulia. Pelag. li. 6. c. 5.

By that that hath beene saide the answere is plaine to all the rest of M. Bishops tale. For we do not denie but that there is inherent in the soule of euerie true Christan such a grace of God as serueth to clense it from sinne, and to make the same iust in his sight, [r] *without spot or wrinkle or any such thing.* This God now beginneth by the [t] *first fruites of the spirit,* and in death he will accomplish by the full measure thereof. But to say that now it is so, is a Pelagian fancy, contrarie to experience, contrary to conscience, contrarie to our owne confessions to God, and contrarie to the word of God. Then shall the soule bee *without spot*

[r] Eph. 5. 27.
[t] Rom. 8. 2

or

, or wrinkle, that is, iuſt in Gods ſight, [t] *when it ſhalbe glorious*, as S. Auſtin ſpeaketh of the church. The time of glory is not now, but [u] *when Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glory*, and then ſhal the ſoule, euen the whole man be fully iuſtin the ſight of God. In the meane time *he is in hand with the cure and healing of vs to make vs grow to that ſpotleſſe & vnſtained glorie*. So that the iuſtified man is yet as Auſtin ſaith, [x] *mundus et mundandus: cleane in* part, and yet in part *to be made cleane*: not ſo cleane whileſt he liueth here, but that hee muſt ſtill harken to the Apoſtle: [y] *Clenſe your ſelues from all defilement of the fleſh and of the ſpirite*: not ſo cleane but that of [z] *common and originall vncleanneſſe or malicious neſſe*, there is that yet ſticking, for which Chriſt may ſay to vs as he did to his Apoſtle, *If yee* [a] *being euill, doe know to giue good gifts to your children. &c.* And true it is indeede, that to affirme man now to be in himſelfe iuſt and cleane in the ſight of God, is to iuſtle Chriſt out of his place, and to take away from him that title of honour which the ſcripture hath giuen him to be called: [b] *The Lord our righteouſneſſe*. It is to defeate the worke of God [c] *by whome he is made vnto vs righteouſneſſe*, not by working in vs inherent iuſtice, but [d] *by the forgiueneſſe of our ſinnes*. We beleeue that Chriſt is vnto vs *Ieſus, a Sauiour*, by ſauing vs immediatlie himſelfe, not by giuing vs power to ſaue our ſelues or to be our owne ſauiours. And therefore the righteouſneſſe whereby we are ſaued is not the righteouſneſſe which wee by him doe for our ſelues, but that which he in his owne perſon hath wrought for vs: not but that we alſo by him doe worke righteouſneſſe according to the grace that is giuen to vs, but this righteouſneſſe is through our corruption and frailty too weake & baſe to ſtand before God for vs to be ſaued thereby. Neither are we herein enuious to the good of man, or iniurious to the ineſtimable value of Chriſts bloud, becauſe we acknowledge that the vertue of his merit and bloud ſhedding [e] *God hath bleſſed vs with all*

[t] *Auguſt. de Perfect. inſtit.*
[u] Rat. 17. Col. 3 4
[x] *Auguſt. in Ioan. tract. 80.*
[y] 2. Cor. 7. 1
[z] *Hilar. apud Auguſt. cont. Iulian. Pelag. lib. 2.*
[a] Mat. 7. 11
[b] Ierem. 33. 16.
[c] 1. Cor 1. 30
[d] *Bernard. in Cant. ſer. 22*
[e] Eph. 1. 3

[f] Cap. 2 5 6. *all in inner spirituall blessings in heauenly things, and [f] hath quickened vs together with him, and raised vs vp together & made vs sit together in heauenly places*: yet as S. Austin saith [g] *Nondum in re sed in spe*: *not yet by actuall being but by hope*: [h] *because in certaine and assured hope we now haue & hold that which indeed is yet to come.* And thus *we [i] by the spirit waite for the hope of righteousnesse through faith*: *we [k] hunger and thirst after righteousnesse looking to be satisfied* because [l] *according to his promise we looke for a new heauen & a new earth wherein righteousnesse dwelleth.* Christ therefore hath purchased for his fauorites a most high and happie state, but M. Bishop is too hasty if he will needes challenge that to present possession which God hath deferred to future expectation, whereof wee haue but the beginninges now for pledge and assurance of the whole hereafter fullie to bee giuen vnto vs. And thus we detract nothing from the vertue and efficacie of the holy ghost: for wee confesse that he is able to purge mens soules from sinne and to endue them with heauenly qualities: nay he is not onely able to doe it, but we affirme that he already doth it in part and will doe fully and perfectly hereafter, as before hath beene declared. But if we only respect the time present, where is that freedome from sinne and that excellencie of heauenly qualities that M. Bishop speaketh of? Is there such difference betwixt them and vs that we should neede to woonder at them for their heauenly qualities? Are there such heauenly qualities in their Popes and Cardinals who are the benchers for this pleading of the perfection of inherent iustice? In these late mortall warres betwixt the Iesuites and the Seculars I wonder on which side those heauenly qualities were found. Surely we know that the power of the holy ghost is able to worke in them heauenly qualities, but in truth we see none: and for you M. Bishop if your heauenly qualities be no better then according to the qualitie of your booke, I am sure they are starke naught. And till we see better qualities in you then wee doe

[g] *Aug. de bapt. cont. Donat. lib. 5. cap. 4.*
[h] *Cont Faust. Manich lib. 11. cap. 8.*
[i] *Gal 5. 5.*
[k] *Mat. 5. 6*
[l] *2. Pet 3. 13.*

doe, we muſt take this matter of heauenly qualities to be but a bable for fooles to play with: an idle ſpeculation whereto nothing at all anſwereth in effect. Laſt of all we doe no *diſgrace to the bleſſed Godhead*, becauſe wee teach no otherwiſe then hee hath directed vs, not *that hee cloaketh our iniquitie onely and doth not cure it*, but that hee ſo cloaketh it, for the time as that hee cureth it for euer. He cloaketh and couereth our iniquitie with the righteouſneſſe of Chriſt, [m] *which is not a ſhort cloake that cannot couer* two, ſaith S. Bernard, *but being a large and euerlaſting righteouſneſſe, it will largely couer both thee and me. And in me it ſhal couer a multitude of ſinnes, but in thee, O Lord what but the treaſures of pietie, the riches of goodneſſe.* Thus S. Bernard acknowledgeth in himſelfe that which M. Biſhop ſcorneth, *the cloaking of his ſinnes with the righteouſneſſe of Chriſt.* Now I hope he will not denie but that hee taketh S. Bernard to haue beene a man beloued of God, and will he ſay that becauſe God did cloake or couer his ſinnes that therfore *he loued a man he ſaw defiled with al manner of abhominations*? But this is but the wideneſſe of M. Biſhops mouth that cannot keepe it ſelfe within any due phraſe & compaſſe of ſpeech. Let him take his anſwer as before by occaſion of the like wordes. But the end of this couering and not imputing of ſinnes is that they may not ſtand as a barre betwixt God and vs, but that the grace of God may haue acceſſe vnto vs, for the working of that cure which M. Biſhop ſpeaketh of. Concerning which, I anſwer him as S Auſtin anſwered the Pelagians, obiecting as he doth, that *God is able to cure all*, [n] *Indeede God is dooing to cure all, but he doth it at his owne diſcretion, & doth not receiue at the patients hand an order for his cure.* He is now in hand to heale our infirmities and ſickneſſes, but he wil not perfect the cure [o] till *this mortall doe put on immortal tie, and this corruptible do put on incorruption, and death be ſwallowed vp into victorie*, that with triumph wee may ſay, *O death where is thy ſting: O hell where is thy victorie: Thankes*

[m] *Bernard. in Cantic. ſer. 61.*

[n] *Auguſt. de Natura & grat. cap. 27*

[o] *1. Cor. 15. 54.*

be vnto God which hath giuen vs the victorie through Christ Iesus our Lord.

18. W. Bishop

Vnto those paradoxes, impious against God, and slaunderous to man, if it please your Maiestie to adde, the prophane carnalitie of some points of the Protestants Doctrine: you will (doubtlesse) in short time loath it. As for example: That it is as good and godly, by eating to feed the body, as to chastice it by fasting. That is as holy, to fulfill the fleshly desires of it by Mariage, as by Continencie, to mortifie them: yea that it is flat against the word of God to vowe virginity: And also contrary to his blessed will to bestow our goods on the poore, & to giue our selues wholly to praier and fasting. All which this Aduocate of the English Congregation teacheth expresly.

Pag. 132. 162. 166. *Is this the purity of the Gospell: Or is it not rather the high way to* Epicurisme, *and to all worldly vanitie, and iniquitie.*

R Abbot.

You deale with vs, M. Bishop, euen as your forefathers the Montanists did with the auncient church of Rome, as if there were no meane betwixt superstitious fasting and continuall feasting: betwixt virginitie and carnalitie. Tertullian taking part with Montanus, and writing in behalfe of his heresie against the church of Rome, directeth it against them in this stile, [a] *Contra Psycichos: Against the carnalistes.* He calleth their doctrine, [b] *Fidem animalem, a carnall doctrine of faith: multiuorantiæ & multinubentiæ pronam; giuen to much feasting and often marying.* In his wordes against the Clergie of Rome then wee may heare a Papist speaking against a Protestant nowe: [c] *Thy belly is thy God, thy lunges his temple, the altar thy paunch, the cooke the priest, the fatty fume of thy meate the holy Ghost: thy sawces thy spirituall gifts, thy belching thy prophecie: thy loue boileth in*

[a] *Tertul. de Ieiunio aduersus Psycichos.*
[b] *Ibid.*
[c] *Ibid. sub finem*

in thy kettle, thy faith warmeth thy kitchin, thy hope lieth in thy measе. Who is holiest amongst you but hee that feasteth most, and of delicate fare is prouided best, &c. An apple is not so like an apple, or an egge so like an egge, as M. Bishop and his fellowes are to Tertullian and the Montanistes. As for our doctrine it importeth no prophane carnalitie. We teach men both in meates and in mariage to vse temperancie and sobrietie. We warne men [d] to *take heede that their heartes bee not oppressed with surfeiting and drunkennesse, least the day of christ come vpon them vnawares that* [e] *in eating with their hearts desire, they doe not so fill the belly as* [f] *to forget God:* that they [g] *so eate and drinke, as that they doe all to the glory of God.* Wee say as Tertullian elsewhere truely sayeth: [h] *Sapientiam opimitas impedit, exilitas expedit: fatnesse and fulnesse is a hinderance to wise dome sparenesse is a furtherance:* and as Hierome saith out of the Greeke prouerb: [i] *Pinguis venter non gignit mentem tenuem, full feeding neuer breedeth quicke vnderstanding:* but as Ambrose saith, [k] *spare diet helpeth to lift vp the minde on high.* We teach maried men as the Apostle doth: [l] *Euery man to possesse his vessel in holinesse and honour, and not in the lust of concupiscence as doe the gentiles that know not God.* Wee say as Ambrose saith that [m] *intemperancy in mariage is a kind of adultery,* and with Origen and Hierome, *that* [n] *doating loue is dishoneſt in a man euen towards his owne wife.* But yet we teach not as M. Bishop would haue vs to teach. And why so? Because as did the auncient church, so doe wee [o] *reproone those masters who cruelly and without mercy without waighting mens strength doe inioyne them things greater then their strength: as who forbad to marrie, and force them from that that is expedient ad immoderatam mundiciam, to a cleannesse or holinesse beyond measure or more then needeth. Who also teach men to abstaine from meates and other such things to which the faithfull should not be forced: and they by the worde of their exposition doe binde heauy burdens without the will of Christ, & doe lay them vpon mens shoulders by their wordes*

[d] Luk. 21. 34.
[e] Deut. 12. 20.
[f] Cap. 6. 12.
[g] 1. Cor. 10. 31
[h] Tertul. de Anima. cap. 10.
[i] Hieron. epist. ad Nepotian.
[k] Ambros. prefat. secunda.
[l] 1. Thess. 4. 4.
[m] Ambros. apud. August. cont. Iulian. Pelag. lib. 2.
[n] Origen in Psal. 38. Hieron. adu. Iouinian. lib 2.
[o] Origen in Mat. tract. 24

words, bowing them downe, and making them to fall vnder the burden of their heauy iniunctions because they are not able to beare the same. This is the cause why M. Bishop is offended at vs because wee condemne the proceedinges of the church of Rome in prescribing rules of counterfeit holy nesse which God hath not taught and laying heauier burdens vpon men thereby then they are able to beare, and which become vnto them an occasion of sinne. Wherin to contrary vs hee saith that wee teach *that it is as good and godly by eating to feed the body as to chastize it by fasting.* In deed wee say that to eate and to fast in their due vse are to God equall and alike, when [p] *he that eateth, eateth to the Lord, and he that eateth not, eateth not vnto the Lord,* neither doe wee doubt but that the Apostes and holy seruants of God haue beene as good and godly in their eating as they haue beene in their fasting. For it is not eating or not eating that [q] *commendeth vs to God* for it selfe, but in their godly end and vse they are approoued, and as he offendeth that eateth when he should fast, so he offendeth also that fasteth when it is fitte to eate. There is [r] *a shew of wisedome in not sparing the body, and not hauing it in honour to satisfie the flesh,* as if the very emptinesse of the belly were a sacrifice to God. Which whilest some haue fondly admired they haue brought themselues to that weaknes that they haue not beene able to perfourme the duty of the places whereunto the Lord hath called them to serue him. In this case moderate feeding of the body is better and more godly then affected fasting, because being a seruant it must be kept in case to serue that a man by it maybe in case to serue the Lord. Therefore, S. Austin giueth a rule of fasting [s] *as health will permit and* [t] *as may be without the hurting of the body.* Againe there is a time when fastingis more godly then feeding,, [u] *when the bridegroome is taken from vs* [x] *when the Lorde of hoastes calleth to mourning and weeping and putting on of sackcloth,* when in steed of fasting to fall to eating and drinking is a contempt of God and an iniquitie

Fasting.

[p] *Rom.* 14.6.
[q] 1. *Cor.* 8.8.
[r] *Col.* 2.23
Aug. ep. 109.
[s] *Epist.* 70.
[t] *Mat.* 9.15.
[u] *Esay.* 22.12.

10

iniquitie which he voweth not to forget. There is an occaſion of faſting to ſupply others want of neceſſary feeding of which it is rightly ſaid: [y] *Bleſſed is he that faſteth that hee may feede the poore.* There is occaſion of faſting to [z] *beat downe the body & bring it into ſubiection*, that it may be emploied as a ſeruant and not ſerued as a maſter; and when this occaſion requireth we ſay it is not ſo good or godly *by eating to feed the body as to chaſtiſe it by faſting:* & yet to this purpoſe we ſpecially commend the ſaying of S. Hierome, [a] *ſpare feeding & a belly ſtill kept with hungry appetie is preferred before faſting three daies together.* But in faſting three things there are which wee condemne in the church of Rome accordingly as by the auncient church they were condemned. Firſt that faſting is made in it ſelfe a worſhip of God, and a worke of righteouſneſſe, whereas it is of the number of thoſe thinges which are not [b] *Iuſtitiæ ipſæ, ſed condituræ iuſtitiarum; not matters of righteouſnes in themſelues, but ſeruing for the powdering & ſeaſoning of the works of righteouſneſſe*, and therefore is to be applied [c] *to praier and meditation of gods word*, and to exercise of ſpirituall deuotion, without which it is but a matter of hypocriſie and mockerie, and hath no acceptation in the ſight of God. Secondly, that it is ſo religiouſly tied to fixed and certaine daies, whereas the true faſting is but [d] *pro temporibus & cauſis, as times and occaſions doe require*, as was before deliuered out of the ancient doctrine of the church of Rome. Thirdly, that it is thought to be perfourmed by forbearing onely fleſh, when other delicates and more coſtly prouiſions are not forborne, which is ſuch as Hierome iuſtly calleth [e] *a ſuperſtitious faſt.* How in the meane time they chaſtiſe the body, the world ſeeth well enough, we are ſure they are not of the number of them of whom S. Hierome ſaied for their faſting: [f] *They of our companie are heauy looked, palefaced, careleſly attired, like ſtrangers in the world: and though they ſay nothing in words yet by behauiour they ſay Alas that my pilgrimage is prolonged.* When matters were

[y] Origen. in Leuit. hom 10
[z] 1. Cor. 9. 27.
[a] Hieron ep. ad Furiam.
[b] Origen in Matth. tract. 25.
[c] Ambroſ. de Helia & ieiunio ca. 10.
[d] Tertul. de ieiunio.
[e] Hieron. ad Nepotian.
[f] Hieron. adu. Iouin. lib. 2.

so hot betwixt the Iesuites and the Priestes, both sides could vse one part of Gregories wordes against the Patriarch of Constantinople, [g] *Our mindes swell with pride*, but neither part could vse the other: *Ossa ieiunijs arent, our bones are drie with fasting*, They are such [h] *goodly masters*, as Hierome speaketh of, *which loue to talke of fasting, when they haue their bellies full.*

[g] *Greg. epist.*

[h] *Hier. epist. ad Nepotian.*

Another carnalitie of doctrine wherewith he vpbraideth vs, is that we teach, *That it is as holy to fulfill the fleshly desires of the body by mariage, as by continencie to mortifie them.* Where the vncleane beast like other swine of his fraternitie, maketh [i] *the vndefiled bed of mariage*, the fulfilling of fleshly desires, as if the precepts of [k] *mortifying the lust of the flesh*, and [l] *abstaining from fleshly lustes*, could not stand with the vse of lawfull mariage, whereas the Apostle reckoneth for lusts of the fleth [m] *fornication, adultry, inordinate concupiscence*; but neuer dreamed that mariage should be accounted the *fulfilling of fleshly lust.* Yea Tertullian albeit he had begun to speak the language of Montanus, yet could say, [n] *that the very Gentiles did not account fleshly lust in mariage, but in disorderd and vnnaturall courses.* And it appeareth by him what the auncient doctrine of the church of Rome was in this behalfe when by way of vpbraiding them he saith: [o] *Moderatio libidinum pudicitia creditur*: *with them moderation of lust*, by keeping it within the compasse of lawfull mariage *is deemed chastitie*, when he being further besotted with the prophecie of Montanus thought, as Bishop doth that mariage was to be reckoned a fulfilling of fleshly lust. But what the church of Rome then thought, was after condescended vnto in the first Nicene Councell, that [p] *the companie of a man with his owne wife is chastitie*, because as Tertullian could say when he was yet sober, [q] *It is not the condition of the thing it selfe, but vnlawfull lust that defileth the companie of man and woman, & vnchastitie is not in the state but in the excesse & disorder thereof by adulterie, whoordome & com-*

[i] *Heb. 13. 4.*

[k] *Rom. 8. 13.*

[l] *1. Pet. 2. 11.*

[m] *Gal. 5. 19. Col. 3. 5.*

[n] *Tertul. adu. Marcio. lib. 5.*

[o] *Lib. de Pudicitia.*

[p] *Socrat. hist. lib. 1. cap. 8.*

[q] *Tertul. de anima. cap. 13.*

mon.

monſtewes. Now therefore we doubt not but that in mar- *of mariage.*
riage is as great holineſſe, as there is in ſingle life, and nei-
ther of them for it ſelfe is more acceptable to God then
the other is, neither doe we otherwiſe conceiue heereof
then was receiued by the auncient church of Rome, as
hath beene before ſhewed. We doubt not but that the pa-
triarches, and prieſts, and prophets, and the firſt Chriſti-
ans, liued more holily in mariage then doe M. Biſhop
and his fellowes in ſingle life. And we cannot be perſwa-
ded that there is a ſpeciall kinde of holy life, that was ne-
uer commended to the people of God for the ſpace of a-
boue foure thouſand yeeres, nor was euer heard of vnder
the name of greater puritie & ſanctitie, but onely amongſt [r] *Ier.16.2.*
ſuperſtitious heathen men. There was a time when [r] Ie-
remie was willed for the time, *not to take a wife*, becauſe of
the great calamitie that was to befall the land of Iudah,
euen as the Apoſtle S. Paul giueth counſell to forbeare ma-
riage when without euill it may be forborne [t] *becauſe of* [t] *1.Cor.7.26.*
any preſent neceſſity, or for auoiding *trouble in the fleſh*: but 28.
that the not taking of a wife ſhould be a ſeruice to God or
an acceptable holineſſe with him, the church of thoſe
times neuer learned, which we ſuppoſe knew all workes
of holineſſe towards God. In a word ſingle life though
it ſelfe be not a matter of holineſſe, yet where the gift of
continencie is, giueth greater opportunity of holy emploi-
ment, in that it voydeth a man of troubles and cares that
are incident to mariage, and ſo according to the manner
of thinges indifferent is reſpectiuely to be preferred. But
where the gift of continencie is not, becauſe the reſtles
paſſions of continencie by ſolliciting and diſtracting the
mind doe bereaue it of that tranquillitie and peace which
in any condition or ſtate of life is neceſſarie to ſerue God,
there mariage is more helpefull to the ſeeking and ſeruice
of the kingdome of God: and the vndertaking of the
cares and troubles thereof only for keeping peace of con-
ſcience towardes God is as ſweet a ſacrifice to God as anie

of vowing virginit.

doth arise of single life. And therefore the auncient church albeit there had passed a vow of single life yet thought it fit for them [c] *to marry that could not* [a] *or would not conteine* [x] *as being better to receiue iudgement and censures of their lightnes with men, then with secret darts of satan to be wounded euery day towards God*: so farre were they from that filthy Popish paradoxe which before is mentioned, that it should be better in that case to keepe a harlot then to marrie a lawfull wife, [y] *Incontinencie*, saith S, Austin, *must be supported with honest mariage that it runne not headlong to damnable sinne*. Now because the gift of conteining is not in the power of man, therefore as touching M. Bishops third point we say indeed that it is contrarie to the word of God to *vow virginity*, because it is contrarie to the word of God to [z] *suffer thy mouth to cause thy flesh to sinne*, and [a] *rashly to vtter a thing to God* which thy power serueth not to performe. [b] *All men cannot receiue this thing*, saith our Sauiour, *but they to whom it is giuen*, and is it not sinne to vow to God when a man hath no warrant of the gift of God? [c] *For they to whom it is not giuen, either haue no will* to that they vow, *or faile of fulfilling what they are willing to*. [d] *If all could be virgins*, saith Hierom *our Lord would not haue said, He that can receiue it, let him receiue it, neyther would the Apostle haue beene so fearefull to perswade it*. Therefore *it is found in many to begin it, but it is found in few to perseuere*, and what is it but wickednesse to make all vow when so few are found to perseuere. But the best is, they vow against mariage onely, but against fornication and adultery they make no vow. They vow continencie no further but [e] *as humane infirmitie will permit*, and therefore it fareth with them as it hath beene woont with other heretickes: [f] *They reiect mariage, but yet they cease not from filthie lust*. Therefore without breaking of his vow, Pope Sergius the third might keepe [g] *Marozia*. Earle Guido his wife, and get of her in *æternam rei memoriam*, another Pope Iohn the twelfth, who should neuer haue beene

Pope

[c] *Hieron. ep. ad Demetr. ad.*
[a] *Cyp. l. 1. ep. 11.*
[x] *Epiph. hæres. 61. Apostolic.*
[y] *August. cont. Iulian. l. 5. c. 10.*
[z] *Eccles. 5. 5.*
[a] *v. 1.*
[b] *Mat. 19. 11.*
[c] *August. de gratia & lib. arb. cap. 4.*
[d] *Hieron. adu. Iouinian. lib. 1.*
[e] *Hospinian. de orig. Monachat. lib. 6. cap. 73.*
[f] *Epiph. hær. 61 rigen.*
Bale in Serg. 3 ex Luither and

, Pope if he had beene a prieſts ſonne, but to bee a Popes baſtard it was no let. And thus might Iohn the eleuenth , mortifie the fleſh with [k] keeping his minion Theodora: & Iohn the thirteenth with his [i] two damſels Rainera and , Anna: & Hildebrand [k] with Machtyldis the Counteſſe , who forſooth was called *S. Peters daughter*. & Alexander , the ſixt [l] *exceedingly addicted to women*, might ſerue his , ſaint Vannocia, and might beſtow a Cardinalſhip to continue the loue of [m] Iulia Farneſia, and might make bolde , with his owne daughter Lucretia. So Paule the third fauing his vow might receiue a ſtab for being taken in adulterie with his kinſwoman [n] Laura Franeſia, & might poyſon his daughters husband Boſius Sforcia, that hee might , the more freely haue the vſe of her, as he had alſo of Iulia his owne ſiſter: ſuch paines doe theſe holy fathers take to mortifie their fleſhly deſires, that it is woonder that we ſhould not thinke that the mariage of Proteſtant Miniſters is not for holineſſe to bee compared to their ſingle life. It was without breach of vow, I warrant you, that , the [o] Cardinall of Cremona the Popes Legate *a latere* comming heere into England to take order againſt prieſts , wiues and concubines, and in a ſolemne aſſembly inueighing againſt them, and ſhewing what a hainous offence it , was, to riſe from beſide a harlot to conſecrate the body of , Chriſt, was the ſame night after taken with a harlot in his owne bed. *The matter was well known*, ſaith Mathew Pariſ. *and could not be denied*. Should we not thinke it was for holineſſe and mortification of fleſhly luſtes, that the [p] *Biſhops* , *of Germany were wont for money to giue prieſts leaue to keepe concubines*, when they might by no meanes marie wiues. Was there not in their Clergie exceeding great holineſſe, by vowing virginitie, when that prouiſo tooke , place in their lawes: [q] *They ſay commonly that a prieſt* , *is not to be depoſed for ſimple fornication, becauſe there are few found without that fault*: yea and a reaſon giuen of that fauour, [r] *Becauſe the bodies of men are more fraile now*

[k] *Idem in Ioanne.* 11.
[i] *Synod. Rom. apud Luithpr. lib.* 6.
[k] *Bale in Gregor.* 7.
[l] *Onuphr. in Alexand.* 6. *apud Platin.*
[m] *Sleiden. comment. lib.* 21.
[n] *Idem ibid.*
[o] *Matth. Pariſ. in Henr.* 1.
[p] *Sleid. comm. lib.* 4. *ex orat. Campegij Cardinalis.*
[q] *Diſt* 81. *Maximianus in gloſſa.*
[r] *Diſt.* 82 *Preſbyter in gloſſa.*

then of old they haue beene, frailtie was a cause with them to beare with fornication, which is the worke of the diuell, but by no meanes to permit mariage, which is the ordinance of God. But what their holinesse was S. Bernard was a witnesse in his time, giuing to vnderstand, that *after fornications, adulteries, incests*, they fell to vnnaturall and monstrous lusts, for which God destroyed Sodome and Gomorrah, *forbearing the remedy of lawfull mariage, and thenceforth running headlong into all hainous filthynesse.* And of the persons that were guilty hereof hee saith: *They cannot be hid they are so many, nor care to bee hid they are so impudent.* I may here vse Tertullians *epiphonema*: [t] *Hæc admittit flagitia coacta & inuita virginitas: such horrible wickednesse is there in constreined and forced virginity.* This is the holinesse, M. Bishop, that you recommend to his most excellent Maiestie to bee practised by his Clergie. These are the workes of your mortification, the fruites of your vowed virginity, as if you had sayd with them of old, [u] *Peccata carnis deus non curat: God careth not for these peccadilloes of the flesh*: and with Plato, [x] *In such kinde of pleasure it is but a veniall sinne for a man to forsweare himselfe.* Fie vpon you, fie vpon you, filthie harlots, the seede of the deuill, abhominable hypocrits, you are they that tell vs that there is that [y] *impuritie and pollution* in the vse of mariage, in the *vndefiled bed*, as the holy Ghost termeth it, which cannot stand with the sanctity and holynes of your priestly executions: when in the meane time the impurities and pollutions of your filthy whooredome and Sodomy are extreemely lothsome both to God and men: which so prouoked God in the time of the height of Antichrist as that for iust reuenge thereof hee sent into the world that horrible disease of the *French-pocks*: which, as [*] Physicians confesse, former ages had neuer had any experience of. What shall I say, for shame talke no more of continency and virginity: it is a matter for honest men to speake of honestly, as for you the world stinketh of you alreadie

[i] *Bernard. de Conuers. ad Cler. cap: 29:*

[t] *Tert de, veland. Virginib.*

[u] *August. de. verb. Dom. ser. 16.*

[x] *Plato apud Cyrill. cont. Iulian. lib. 6.*

[y] *Bell. de Cleric. cap. 19.*

[z] *Heb. 13. 4.*

[*] *Fuchs. institut medicinæ.*

already, and the more ye ſtirre the worſe it will ſtinke ſtill. of ſelling all, & giving to the poor.
Another poynt for which M. Biſhop queſtioneth our doctrine is for that we teach, as he ſaith, that it is contrary to *the will of God to beſtow our goods on the poore and to giue our ſelues wholly to prayer and faſting.* But the thing that we teach is this, that when the keeping of our goods ſtandeth not with the calling of God, and the performance of the ſeruice whereunto he appoynteth vs, then euerie faithfull Chriſtian is to ſhew himſelfe readie to forgoe all, father, mother, wife, children, brethren, ſiſters, landes, liuings, and whatſoeuer elſe, knowing that otherwiſe [y] *yee cannot be the diſciples of Chriſt.* If Chriſt ſay to vs as he did to the younge man in the Goſpell, [z] *Goe, ſell all that thou haſt and giue to the poore, and come and follow me,* then not to doe it is a token of an vnfaithfull heart, that ſetteth more by the world then by God: more by the tranſitorie goodes of this life, then by the euerlaſting riches of Ieſus Chriſt. Thus [a] Abraham, God ſo commaunding, forſooke the countrey and inheritance of his fathers, to goe to the place that the Lord ſhould ſhew him. Thus [b] Barnabas ſold all to follow Ieſus Chriſt, in yeelding his helpe to the Apoſtles for the preaching of the Goſpell through the world. Thus the firſt Chriſtians, endured [c] *with ioy the ſpoyling of their goods,* rather then to forſake the teſtimonie of Ieſus Chriſt. Which caſes not befalling vs, wee yet perfourme that commaundement of Chriſt in minde and affection, when in aboundance happily of riches and poſſeſſions wee haue our heartes ſo wained from the loue thereof, as that wee account [d] *all thinges but loſſe for the excellent knowledge ſake of Ieſus Chriſt our Lord,* [e] *not ſetting our hearts vpon them,* [f] *poſſeſſing them as if wee poſſeſſed them not, vſing them as if we vſed them not*: that though occaſion of leauing all be wanting to our will, yet our will bee not found wanting if there were occaſion. But without this occaſion from God voluntarily and of our owne heads to ſell all and giue to the poore vnder pretence

y Luc. 14. 26. 33.
z Mat. 19. 21.
a Gen. 12. 1. 4. Heb. 11. 8.
b Act. 4. 36.
c Heb. 10. 34.
d Phil. 3 8.
e Pſal. 62. 10.
f 1 Cor. 7. 30. 31.

tence of giuing our selues to prayer and fasting is a worke of superstition and errour, a renouncing of the stewardship which God hath committed vnto vs, a casting off of the yoke of Christ in whome we are new borne not to liue to our selues but to be [g] members one of another, and [h] *by loue to serue one another:* it is the verie heresie of the [i] *Massalias* or *Euchytes*, who because the scripture teacheth vs [k] *to pray continually and not to waxe weary*, did therefore renounce the worlde, forsooth, and *departed from their goods* that they might attend wholy to prayer, and did *pray so much* indeed as saith S. Austin, *as did seeme incredible to them that did heare of it.* And if the dueties of praier and fasting which the scripture requireth be not tied to any separate kind of life, but concerne men generally, as indeed they doe in the places and callings wherein God hath placed them, surely then vnder pretence and colour of giuing our selues to praier and fasting to leaue our places and callings and to goe into corners from other men, is an absurd fancie of *will-worship* and hath no ground of Gods word to warrant our consciences for the doing of it. Abraham did not so when God had enriched him after his departure from his country, who notwithstanding is called [m] *the father of the faithfull, in the steppes of whose faith we are to walke* that [n] *into his bosome* wee may be gathered. Cornelius did not so, who without leauing his charge [o] vsed praier and fasting in such sort as that hee found the fauour at Gods hands to haue an angel sent with a message to him for meanes of his further instruction in the way of life. Neither in the old nor in the new testament is there one man found that hath don it, howsoeuer M. Bishop account it a matter of great holinesse and perfection: and as for vs we will not take vpon vs to be wiser in this behalfe then they whom God himselfe hath recommended vnto vs for true examples of holinesse and perfection. But now I suppose there is a secret in this matter which euery man doth not see. If M. Bishop were demaunded who be the poore

[g] *Rom.* 12. 5.
[h] *Gal.* 5. 13.
[i] *Epiph. hær.* 80 *Massaliani.*
[k] *Luc.* 18. 1. 1. *Thess.* 5. 17.
[l] *August. ad Quod vult d. hær.* 57.
[m] *Rom.* 4. 11. 12
[n] *Luc.* 16. 22.
[o] *Act.* 10. 30.

poore whom he heere meaneth, I doubt he would famble and ſtagger in his anſwer. The diuell was in it that Watſon in his *Quodlibets* in great malice of the Ieſuites hath diſcouered the knauerie of this whole matter, and ſo diſcouered it as might be a good warning to many ſeelie fooles to take heede how they commit themſelues into the handes of theſe vultures and gryphes, who vnder pretence of ſauing mens ſoules, deuour their bodily goods, and ſend them headlong to deſtruction, both of bodie and ſoule, Is it not a pretie Ieſuiticall exerciſe which hee hath made knowne to the world, that men are by them drawne to ſell their landes, and to put the mony into the handes of theſe poore fathers, that ſo being freed from the cares and troubles of their worldly ſtate, they may goe lightly beyond ſea, there to attend to praier, becauſe they muſt begge, and to faſting becauſe they haue naught to eate? yea and to bee diſpatched, God knoweth how that they may haue no toong to complaine, that anie man hath done them harme? In the meane time theſe holie fathers make merry with that they haue gotten: this is *Propter bonum ſocietatis*, though it be in *ordine ad diabolum*. Thus M. Biſhop you all praie vpon other mens praiers and feaſt vpon other mens faſting, and whileſt you liue no otherwiſe indeede but like theeues and naughtie packes deuouring other men to maintaine your ſelues like gallants, you exclaime againſt prophane carnalitie as in vs, that ſuch tame fooles as will truſt you being poſſeſſed with opinion thereof againſt vs, may take no notice of that lewde prophaneſſe and carnalitie that is vniuerſally currant amongſt you. We wote well howe vnder pretence of pouertie you haue gotten into your handes the wealth of the world to maintaine idle lozels and filthy belly-gods who know nothing but carnalitie: how the Ieſuites vowing pouertie in proprietie haue in communitie gotten that riches into their handes within theſe threeſcore yeeres, that they are able thereby to doe

more then many Priuiles can doe. Is this the holinesse of Poperie? Are those the fruites of your vowes? Wee will content our selues with that holinesse which we haue learned by the word of God, but as for your holinesse wee leaue it to your selues being knowen well enough by the fruites of it to be the inuention of the diuell.

19. W. Bishop.

I neede not ioyne heereunto, that they teach it to be impossible to keepe Gods Commaundements: and therefore in vaine to goe about it: And farther, that the best worke of the righteous man, is defiled with sinne. Wherefore, as good for him to leaue all vndone, as to doe any.

Nay, if this position of theirs were true, it would follow necessarily, that all men were bound vnder paine of damnation, neuer to doe any good deed, so long as they liue: for that their good deed being stained with sinne cannot but deserue the hyre of sinne, which according to the Apostle *is:* Death euerlasting. *If your Maiesties important affaires, would once permit you to consider maturely of these impieties, and many other like absurdities, wherewith the Protestants Doctrine is stuffed: I dare be bold to say, that you would speedily either commaund them, to reforme themselues, and amend their errors: or faire-ly giue them their* Congie.

Rom. 6.

R. Abbot.

Here M. Bishop performeth a worke of *supererogation* doing that that he saieth *he neede not doe.* And indeed he saith truely that it is more then needeth, and were he not a man of a stupide & senseles conscience he would not haue made any mention of this point: so fully must his owne heart necessarily be possessed with the acknowledgement of the truth of that we say, but that for the loue wherewith he is bewitched to doat vpon Antichrist he laboureth wilfully

fully to quench the light thereof. We doe not teach that it is impoſſible to keepe Gods commaundementes, but wee teach that it is impoſſible to keepe Gods commaundements perfectly to full righteouſneſſe and iuſtification in the ſight of God: wee teach that it is impoſſible for vs ſo long as mortalitie and corruption laſteth to attaine to that deſcription of vnſpotted holineſſe and righteouſnes that is contained in the law. We faithfully teach men to keepe the commaundements of God. We teach with S. Iohn: [a] *He that ſaith I know him, and keepeth not his commaundements is a liar and the truth is not in him.* We neuer ceaſe to propound the wordes of Chriſt tying the truth of our loue to the keeping of his commaundements, [b] *If yee loue me keepe my commaundements: Hee that hath my commaundements and keepeth them the ſame is he that loueth mee.* But to [c] *the keeping of the commandements it appertaineth to ſay, forgiue vs our treſpaſſes*, that is, our breaking of the commaundements. It is in effect to ſay: [d] *ſtand not in iudgement with vs to require of vs all that thou haſt willed & commaunded: for thou ſhalt find vs guilty if thou enter into iudgement with vs: we haue therefore neede of thy mercie.* Now it is not poſſible for vs ſo to liue but that we muſt ſo long as we liue here make this confeſſion and praier vnto God. Therefore it is not poſſible for vs ſo long as wee liue here perfectly to keepe the commaundements of God. So long as we cannot [e] *loue the Lord our God with all our heart, with all our ſoule, with all our minde, with all our ſtrength*, ſo long we cannot keepe all the commaundements of God. But [f] *ſo long as there is any carnall concupiſcence or luſt to bee bridled & reſtrained we cannot loue the Lord our God with all our ſoule: for the fleſh luſteth not without the ſoule albeit it be ſayd that the fleſh luſteth becauſe the ſoule luſteth fleſhly or carnally*: therefore ſo long as concupiſcence laſteth wee cannot keepe all the commaundements. But ſo long as we liue here it is ſtill true in vs, [g] *the fleſh luſteth againſt the ſpirit*: ſo long therefore as we liue here wee cannot keepe

of impoſſibilitie to fulfill the Law.

[a] 1. Iohn. 2. 4.

[b] Ioh. 14. 15. 21

[c] *Auguſt.*

[d] *De Temper.* ſer. 49.

[e] *Mat.* 22. 37

[f] *Auguſt. de perf. inſtit. Ratio* 6. 17

[g] *Gal.* 5. 17.

all the commaundements of God, and so much the lesse
[b] *Rom.7.7* because one of Gods commaundements also is, [b] *Thou*
[i] *Hilar. in Psal 118.lit.Gimel.* *shalt not lust.* [i] *There are many scandalls of the world*, sayth Hillary, *which doe hinder in vs the perfect keeping of the commandements: to say nothing of the nature of our bodies which partly by infirmity, partly by the motions or provocations of vicious affections are force vs yet to be vnperfect.* Now I will say to M. Bishop in this matter as Hierome sayd of olde to the Pelagian hereticke defending the same that M. Bishop
[k] *Hieron. epist ad Ctesiphont.* doth [k] *Thou tellest vs that the commaundements of God are easie (possible saith M. Bishop) to be kept, and yet thou canst bring foorth no man that hath kept them all, What a reason is this to say that it is possible which neuer was, and may bee done which thou art witnesse neuer any man did, and to make it a thing for euery man to do which in the patriarchs and prophets and Apostles thou art not able to approue?* He runneth ouer
[l] *Adu. Pelag. lib. 2.* many scriptures [l] *to shew*, as he saith, *that no man hath fulfilled the law and by the law all the commaundements that are conteined therein*, In a word he determineth thus out of the experience of men excelling one in one vertue and ano-
[m] *Adu. Pelag. lib. 1.* ther in another, [m] *God hath commaunded thinges possible, I confesse: but euch man cannot attaine to all these things albeit they be possible, not by any vnableneese of created nature, that any cauil should thereby be made to God: but by weakenes of our owne mind and will which cannot together and at once receiue all vertues*, Thus Hierome dispatcheth vs of this question, teaching, as we doe, that God hath commaunded nothing but what is possible, but the impossibility of keeping the commaundements ariseth from vs, from our weakenes and frailtie, who although wee may excell in some one or two or some few vertues morally, yet euen in morall conuersation to men, cannot attaine to all vertues, and therefore much lesse to answere the strict examination of the iudgement of God. So that wee affirme nothing in this behalfe but what the ancient church defended against the Pelagian hereticke, and that which M. Bishop seeketh to

perswade

perſwade his moſt excellent maieſtie is nothing but what the Pelagian heretickes of olde preſumed, againſt the church: much grace to him to bee found thus directly walking in their ſteppes. Let S. Bernards words ſerue for the ending of this point: [a] *The law-maker was not ignorant that the weight of the commaundement did exceed the ſtrength of man, but he iudged it profitable that thereby men ſhould be aduertiſed of their owne inſufficiency, & indeed might know to what end of righteouſneſſe they might ſtriue to the vttermoſt of their ſtrength: Therefore by commaunding thinges impoſſible (to vs) he ment not to make vs treſpaſſers, but to humble vs that euery mouth may be ſtopped and al the world may be brought in ſubiection to God: for receiuing the commaundement and feeling our owne defect we ſhall cry to heauen and God wilbe mercifull to vs, and we ſhal know at that day that not for the works of righteouſneſſe which we haue done but of his owne mercy he hath ſaued vs.* Where he doth not onely affirme the impoſſibility of full and perfect keeping of the lawe, but giueth reaſons alſo why God notwithſtanding held it profitable for vs that he ſhould giue the law, and in euery point ſpeaketh fully and expreſly the ſame that wee doe. Nowe if to this doctrine we apply M Biſhops concluſion, we ſhall finde him to bee that that indeed he is. We cannot in this life perfectly fulfill the commaundements of God: therefore ſaith he, it is in vaine to goe about it. As if he ſhould ſay: A man is not yet come to the goale: therefore it is in vaine for him to runne: the ſcholer cannot already write in print: therefore it is in vaine for him to learne to write: the husbandman hath not his haruеſt alreadie in hand: therefore it is in vaine for him to ſow his ſeede. Perfect righteouſneſſe entertaineth none but whome it meeteth trauelling to come vnto it. We heere ſow the ſeedes of it that we may haue the full growth of it otherwhere. The foundatiõ is laid on earth that the conſũmation may be in heauen. Rightly doth S. Hierome ſay: [b] *Non ſunt contemnenda tanquam parua ſine quibus magna eſſe non poſſunt: wee*

[a] *Bernard. in Cant. ſer. 50.*

[b] *Hieron. epiſt. ad Latam.*

are not to despise those thinges as small without which greate things cannot be. Though wee seeme here to haue learned but as it were the A B C, yet is it not in vaine, because this A B C is the introduction to the whole Booke of God.

[o] Origen. in Exod. hom. 5. [o] *Better it is for a man seeking perfection to die by the way,* saith Origen, *then not to goe foorth to seeke it at all.* Againe, M. Bishop challengeth vs for teaching *that the best worke of the righteous man is defiled with sinne.* Wherein we teach the same that Hilarie of olde taught, and was by Austin approoued according to the auncient doctrine of the church of Rome against the Pelagian heretickes, *that* [p] *our bodies are the matter of all vices, by reason whereof being polluted and defiled we haue nothing in vs cleane, nothing innocent.* Whereto belongeth the acknowledgement of Gregorie bishop of Rome, mentioned before, that [q] *all our righteousnesse is founde to be vnrighteousnesse if it be strictly and narrowly sifted.* And surely seeing the case so standeth with vs, that by meanes of carnall concupiscence still possessing vs no good that wee doe can haue all our heart and all our soule to accompanie it vnto God, it must needes be that in the best worke there is a maime, and in the greatest righteousnesse a want of somewhat that it ought to haue it God in rigour do examine the same. And therefore as in the law of Moses the [r] *high Priest did beare the iniquitie of the holy offeringes of the children of Israel to make them acceptable before the Lord,* so we must vnderstand that euen our holiest offerings and works of righteousnesse haue such defects and wants, such blemishes and stains of our corruption, as that they need the mediation of our high Priest Iesus Christ, to acquit the iniquity thereof, and to procure them fauour and acceptation in the sight of God. Nowe hereof M. Bishop inferreth *then as good to leaue all vndone as to doe any.* As if hee should say, If a man cannot but goe lame, then it is as good for him not to goe at all: if a man cannot pray, but to bee interrupted with by-thoughts, then it is as good for him not to

[p] Hilar. apud August. cont. Iulian. Pelag. lib. 2.

[q] Gregor. Moral. lib. 21. c. 15

[r] Exod. 28. 38

pray

pray at all: if a man cannot but ſtutte in ſpeaking, then it is as good for him not to ſpeake at all. Witleſſe Sophiſter, is it all one wilfully to rebell and vnperfectly to obey? is it all one to a neceſſarie defect, to adde a proud and voluntarie contempt? wee haue to doe with a mercifull God who in Ieſus Chriſt accepteth our affections for actions, our beginnings for perfections, and *'if there bee firſt a willing minde, reſpecteth vs according to that that we haue, not according to that that wee haue not,* euen as a louing father who ioyeth in his childe when hee ſeeth him willing to learne, though hee fault in the dooing of the thing that hee commaundeth, and ſhall we ſay, *it is as good to leaue all good works vndone as to doe any,* becauſe we cannot but admitte ſome default in the doing of them? Whereby appeareth the groſſe ignorance of this blinde Doctour, who in his next wordes inferreth, that *if this poſition of ours bee true, it woulde follow neceſſarily that all men were bound vnder paine of damnation neuer to doe any good deede ſo long as they liue*'. And why I pray you? *For that their good deedes beeing ſtained with ſinne cannot but deſerue the hire of ſinne which according to the Apoſtle is death euerlaſting.* This reaſon M. Biſhop hath borrowed from M. Wright, Iannes from his fellow Iambres, who amongſt other of his articles or forcible reaſons againſt vs propounded this, *That the Proteſtants are bound in conſcience to auoide all good works, and that according to the Proteſtants religion all men are bound vppon paine of eternall damnation to auoide all good workes.* We ſee malice is blinde and euery drunken fancie ſeemeth to it a forcible reaſon to oppugne and ouerthrow the truth. But howe I maruell ſhoulde this come to paſſe? Forſooth *euery man is bounde vpon paine of eternall damnation to auoid all mortall ſinnes: but all good works according to the Proteſtants religion are mortall ſinnes, therefore. &c.* But I maruell what M. Biſhop taketh him to bee who for an ire-mole or a blacke ſpot affirmeth a white ſheete to be a blacke haire cloth? Is the good

2. Cor. 8. 12.

worke

worke it selfe become a mortall sinne, becauſe by an accidentall blemiſh it receiueth ſome diſgrace? If hee can put difference betwixt the ſubiect and the accident, then hee may vnderſtand that an accidentall default in the doing of a commaunded good worke taketh not away the obligation to the deede, and to refuſe the doing of the good worke for auoiding of the default is for the auoiding of a treſpaſſe to commit a treaſon, and from a pardonable errour of humane imperfection to runne into a heauie iudgement of wilfull oppoſition, S. Auſtin ſaith: [t] *Infideliter miſereris vitium eſt, peccatum eſt: to vſe compaſſion without faith is ſinne.* The ſinne ariſeth not from the act of compaſſion but from the priuation of faith. And will M. Biſhop hereof inferre that an infidell is bound vnder paine of eternall damnation not to vſe compaſſion, and by a defect in circumſtance force an obligation negatiue againſt the fact? To vſe compaſſion without faith is ſinne, but not to ſhew compaſſion is a far greater ſinne. To ſhew mercy in infidelitie yeeldeth [u] *thoughtes excuſing* for doing a part: not to ſhew mercy breedeth *accuſing thoughts* for neglecting all, and for croſſing *the worke of the law written in their hearts* for the direction of their outwarde actions. Now therefore in the good works of the faithfull there is a ſtaine of ſinne, but in the not doing of them at all ſhould be a double ſinne: there is a guilt of damnation if God in rigour ſift and examine the ſame, not ariſing from the good worke but from the ſtaine of ſinne: but to leaue the worke altogether vndone is a treble condemnation. But God in Ieſus Chriſt remitteth the guilt, and imputeth not the ſtaine of ſinne but graciouſly accepteth the worke as perfect and good and accordingly rewardeth it. And therefore from an inuincible default which God hath promiſed to forgiue to argue the omitting of the worke which God hath commaunded to doe, is a collection ſo ſottiſh and abſurd as that it cannot be but that either meere ignorance or extreme malice muſt needes bee the authour and deuiſer thereof,

[t] *Auguſt. cont Iulian. Pelag. lib 4. cap. 3.*

[u] *Rom. 2. 15.*

thereof. And yet this wiſe man as if he had ſpoken ſome worthy matter telleth his moſt excellent Maieſtie that *if his Maieſties importãt affaires would permit him to conſider maturely of theſe impieties and many other like abſurdities wherewith the proteſtant doctrine is ſtuffed, he would ſpeedely commaund vs to reforme our ſelues and amend our errours.* But his Maieſty in the middeſt of his important affaires well aduiſeth of theſe matters, knowing that the preſeruation of true religion is a matter of greateſt importance, because as the Chriſtian emperours of old haue ſaid, [x] *The ſtate of the common wealth dependeth vpon maintenance of true piety towards God.* His Maieſtie knoweth well enough that it is ſmall aduantage to inioy a kingdome vpon earth, and for want of true faith towards God to bee excluded from the kingdome of heauen. He hath therefore taken reſolution thereof from God himſelfe, and on your part, M. Biſhop, findeth nothing to mooue him from that whereof he is reſolued. You deuiſe impieties where there are none: of the auncient doctrines of the church you make abſurdities becauſe they fit not the humour & proceedings of your latter Synagogue. Your allegations are idle, your anſweres are empty, your arguments wholly inconſequent, and fit it were that after your thriſe ſeuen yeeres you ſhould be recalled for ſeuen yeeres more to the ſtudy not of diuinitie onely but of Logicke alſo, that you may not any more interrupt his Maieſties important affaires with ſuch looſe and friuolous collections as here you haue preſented to his view. Whereof we ſhall yet ſee further experience in that that followeth for the cloſing vp of this your ſecond reaſon.

[x] *Theodoſ. & Valentin. apud Cyrill. ſcm. 4. epiſt. 17.*

20. W. BISHOP,

I wil cloſe vp this my ſecond reaſon, with this Epiphoneme. That it is impoſſible for a Proteſtant, firmely cleauing to the grounds of his owne Religion, to hope

for any saluation. *For they doe, and needes must graunt, that no man can be saued without a liuely faith: & also that a liuely faith cannot be without charitie for otherwise it were dead: Now then to the purpose: No Protestant can haue charitie: for* 1. Epist. ca. 5. 3. *as witnesseth* S. Iohn. This is the charitie of GOD, that Rom. 13. we keepe his commaundements. *But it is impossible (according to the Protestants) to keepe the commaundements: therefore also impossible to haue charitie* which is the fulnesse of the lawe: *and consequently impossible to haue a liuely faith, which cannot be without charitie. And so finally through want of that liuely feeling faith, whereby they should lay hold on Christs righteousnesse, to hale and apply that vnto themselues, they can haue no hope at all, of any fauour, and grace at Gods hands: Without which they must needes assure themselues of eternall damnation, in steede of their pretended certaintie of saluation.*

R. ABBOT.

The Apostle saide of some, and M. Bishop is one of them 1. Tim. 1. 7. *They would be doctours of the law, and yet vnderstand not what they speake, neither whereof they affirme, It is impossible for sooth for a Protestant firmly cleauing to the grounds of his owne religion, to hope for any saluation.* And why so I pray you? *for no man can be saued without a liuely faith, and a liuely faith cannot be without charitie, and no Protestant can haue charitie* No can? but what is the let thereof? Forsooth S. Iohn saith, *that the charitie of God is this, that wee keepe his Commaundements, and it is impossible according to the Protestants to keepe the commaundements: therefore it is impossible to haue charitie.* Now a night cap of strawe for such a braine that could reason so profoundly against the Protestants. But did your head neuer serue you to vnderstand that there are diuers degrees of charitie, and consequently diuers degrees of keeping Gods commaundements? and therefore that the denying of the highest degree thereof taketh not away the affirming of the reste?

Did

Did you not finde in Auſtin that there is [b] *charitas maior*, and *charitas minor*, *greater charitie and leſſer charitie* incident to this life, and *pleniſſima charitas*, *full and perfect charitie*, not to *be found in any man ſo long as he liueth heere*, but differred till [c] *then when we ſhall ſee God as he is*? The ſame Auſtin ſpeaking of inherent righteouſneſſe which conſiſteth in the keeping of Gods commaundements deſcribeth theſe degrees both in the one and in the other: [d] *Charity begun is righteouſnes begun: charitie encreaſed is righteouſnes encreaſed: great charitie is great righteouſneſſe: perfect charitie is perfect righteouſneſſe.* Now perfect charitie, as before hath not his place in this life, and therefore in this life is no perfect righteouſneſſe, and therefore no perfect keeping of the commaundements of God, which onely is it which the Proteſtants denie: but charitie there is in this life, and righteouſneſſe there is, and a keeping of Gods commaundements there is, begun, encreaſed, waxing great, in diuers perſons diuerſly: and therefore by the Proteſtants doctrine there is no let but that a man may haue a liuely faith, and thereby aſſured hope of euerlaſting life. For heereby indeede he laieth hold on the righteouſneſſe of Chriſt, not to hale it to himſelfe according to the phraſe of this Lucian dogge, but to receiue it being offred and giuen by the promiſe of God: whereto becauſe eternall life is due, therefore in receiuing it, he receiueth eternall life, according to the wordes of Chriſte, [e] *Whoſoeuer eateth my fleſh and drinketh my bloud hath eternall life, and I will raiſe him vp at the laſt day*, not meaning that we ſhuld eate his fleſh with our mouthes, or drinke his bloud into our bellies, but [f] *inſtructing vs to become communicants of his paſſion, & healthfully and profitably to lay vp in our minds that his fleſh was crucified and wounded for vs*, to the ende that all righteouſneſſe being performed in his obedience for vs, the ſame might be reputed vnto vs for the atteinment of eternall life. And thus wee are come to the end of M. Biſhops ſecond reaſon, wherein as in the firſt we ſee no

[b] *Aug. ep. 29.*

[c] *De perfect. inſtit. Rat. 8.*

[d] *De nat. & grat. cap. 70.*

[e] *Ioh. 6. 54.*

[f] *Auguſt. de doct. Chriſt. lib. 3 cap. 16.*

thing but vnlearned presumption and folly, and a great countenance set vpon a matter of nought: much audaciousnesse of words, but in waight and substance altogether nothing. Let vs now come to the examining of his third reason, where we shall finde him no changeling, but still one and the same man, or rather a shadow for a man.

21. W. BISHOP.

To these two arguments, gathered out of the treatise following, I adde a third, collected from these your owne memorable wordes related in the aboue named conference: viz, Are we now come to that passe, that we must appeach *Constantine* of Poperie and superstition? *Which argueth that your Maiestie iudgeth them, to haue little regard of either pietie or ciuilitie, that would admit such a thought into their minde, as that the first Christian Emperour (our most renowmed countriman) should be nousled and brought vp in superstition, wherin your Maiestie hath great reason, for hee was most carefully instructed, and taught the Christian Religion, by such holie Confessors, whose sinceritie in faith had beene tried in the hot furnace of many strange persecutions: And he farther had the good happe to see, and heare together in the first generall Councell of Nice, many of the holiest and best learned Bishops of Christendome. Therfore it is most vnlikely that so rotall a person, deuoted to Religion, and hauing so good meanes to attaine to the perfect knowledge thereof, as no man could haue better: should neuerthelesse in the purest time of it, be mis-ledde into errour, and superstition. If then, it may be proued, that this most Christian Emperour (the glittering ornament of our noble Iland) did beleeue such articles of the present Roman church as the Protestants teach not to be beleeued: Will not your Maiesty rather stand in faith with so peerelesse a Prince, who by the consent of all antiquitie, was for certaine right well informed then with these, whom (doubtlesse) most men deeme to be pitifully deceiued?* Now that Constantine *was of the same opinion, in*

Pag. 69.

matter

matter of religion, with the preſent church of Rome, may euidently be gathered out of this that followeth:

R. ABBOT:

We cannot, M. Biſhop but giue moſt humble thankes to almightie God for giuing vnto vs a king of ſo great vnderſtanding and iudgement, for deciding and determining the cauſes and controuerſies of the Church. Whoſe princely wiſedome in that behalfe as it appeared in that conference many wayes, ſo in this not leaſt of all that his Maieſtie thought fit that antiquitie ſhould honourably be regarded, and that Popiſh nouelties onely being reiected things ſhould be reduced to their primitiue vſe without any needleſſe departure from that path which the firſt church hath trodon out vnto vs. Wherein there was great cauſe that his Maieſtie ſhould haue a ſpeciall reſpect vnto the time of Conſtantine the Emperour, as wherein he could not doubt but that the aire of the church was very free from that extreme infection & filth wherwith it was poyſoned afterward. No maruell therefore if his Maieſtie acquitted that noble Emperour from Poperie and ſuperſtition, and iuſt cauſe was there ſo to doe: ſo farre are we from diſſenting from that principle which M. Biſhop layeth downe, that it ſhould be vnlikely that he ſhuld at that time be nouſled vp in errour and misbeleefe. Which principle notwithſtanding he driueth to an iſſue wholy contrary to his Maieſties intention and ſpeech. For whereas his Maieſties purpoſe was to cleere Conſtantine of Popery, M. Biſhop goeth about to appeach him thereof. But Conſtantine indeed was no Papiſt: he neuer ſet the triple crown vpon the Popes head, nor euer kiſſed the Popes foote. He did not thinke the Biſhop of Rome to be ſuperiour to himſelfe, or that the Biſhop of Rome might vpon occaſion depoſe him from his regall throne, nor diſcharge his ſworn ſubiects from their allegeance and

duety to him, nor held his sentence to be the oracle of the church: which had he thought he would not haue called the councel of Nice, but with lesse adoe would haue sent to Rome for resolution against Arius the hereticke. He did not thinke that it belonged to the bishop of Rome to call generall councells or to direct order for their proceeding, but commaundeth the councell himselfe, and prescribeth them a rule to follow, not according to the manner of the Popes councels which proceede[a] *by scriptures and traditions*, indeede by traditions only against scripture but[b] *they are the bookes of the Euangelists, and of the Apostles* saith he, *and the oracles of the old prophets which doe plainly, instruct vs what to conceiue concerning gods matters: therfore setting aside all enmitie and discord let vs from the words inspired of God take the explication of those things that are in question.* Hee neuer sought to the Pope for pardon, he was neuer shriuen to any priest, he neuer worshipped idoll nor image, neuer serued S. nor shrine, neuer knew the masse nor transubstantiation, nor halfe communion: if hee saw the religion that is now at Rome he would woonder at the change. Yet M. Bishop will needes perswade his most excellent Maiestie that Constantine *was of the same opinion in matter of religion with the present church of Rome*, but his arguments to proue it are such as may well make vs to pitie the simplicity of the man. He must bring better proofes then he hath brought, or else Constantine shal be still ours and none of his.

[a] *Concil. Trid. sess. 4. cap. 1.*
[b] *Theod. hist. lib. 1. cap 7.*

22. W. BISHOP.

First, he was so affectionate vnto the signe of the Crosse, that he would haue it gloriously appeare both abroad in his banners, and at home in his pallace: and in the middest of the cytie of Rome, with this Poesie: In this signe of saluation, I haue deliuered the city. *With it also hee blessed his visage.*

Euseb. de vita Constant. lib. 3. cap. 2.

R. ABBOT.

R. ABBOT.

The ſigne of the croſſe to which Conſtantine was ſo much affectioned was indeede [a] *the ſigne of the name of our Sauiour*, conſiſting of the two Greeke letters χ and ρ, in forme of a croſſe χ, which are the two firſt letters of the name of Chriſt, and did *import the ſame whole name*, by the ſight whereof in the skie Conſtantine was aduertiſed that [b] *by Chriſt he muſt conquere and ouercome.* To which name of chriſt repreſented to Conſtantine his moſt excellent Maieſtie giueth the ſame honour that Conſtantine did repoſing therein the whole truſt of his victorie and ſafetie both ſpirituall and corporall, and knowing that [c] *no other name is giuen vnder heauen by which we muſt be ſaued* but onely the name of Ieſus Chriſt. And as for the ſigne of the croſſe which M. Biſhop intendeth, becauſe it hath beene vſed as a monument and profeſſion of the paſſion of chriſt and his death for vs vpon the croſſe, his Maieſtie taketh that equall courſe that may both approoue the pietie of Conſtantine in the vſing of it, and yet ſhew his deteſtation of thoſe corruptions wherwith the Papiſtes haue abuſed it. The ſigne of the croſſe hath honourable place vpon his Maieſties imperiall crowne: it ſtandeth publickly to bee beholden in the higheſt ſtreete of his imperiall city: his Maieſties enſignes and banners weare it both by ſea and land: our churches and market places commonly ſhew it throughout this whole land: in the celebration of baptiſme it is by publicke order appoynted alwayes to be vſed What is then the ſigne of the croſſe to proue Conſtantine to bee of the *ſame opinion in matter of religion with the preſent Romane church*, when we vſe the ſame ſigne of the croſſe and yet are aduerſaries to the ſame church? Yea but M. Biſhop will ſay that we vſe it not ſo far as Conſtantine did: for with it, ſaith hee, *Conſtantine bleſſed his viſage.* Where he abuſeth his Maieſtie with falſe tranſlation, the

[a] *Euſeb. de vita Conſtant. lib. 1. cap. 25.*

[b] *Ibid. cap. 22.*

[c] *Act. 4. 7.*

The croſſe.

ſtory

[d] Euseb. de vita Constant. lib. 3. cap. 2.

story making no mention of *blessing* but only that [d] *hee did signe his face with the signe* of the crosse. Wherein his Maiesty and our whole church do forbeare to doe the same that Constantine did: not as to condemne Constantine & the first church for the doing of it, but to take away all shewe of that superstition and abhomination wherewith latter time, specially vnder the tyranny of Antichrist hath defiled that that Constantine did, the Papistes hauing attributed to the crosse the vertue and power of blessing, which Constantine sought for only in him whom he only remembred and professed by the crosse. Now [e] *if our predecessours haue done some things which at that time might be without fault and afterwardes be turned to errour and superstition we are taught*, saith the law, *by Ezechias breaking the brasen serpent that the posteritie may abolish the same without anie delay and with great authoritie*. We doubt not but that the first church lawfully vsed the signe of the crosse to protest their faith in Christ crucified against the despights and reproches of Pagans and infidels, and in that simplicity of the vse thereof we doubt not but that sometimes miraculous workes were yeelded to the faith of them by whom it was vsed. We doubt not but that blamelesly also they vsed it in priuate and ordinary behauiour, [f] *lying downe and rising vp, going out and comming in, at the table, at candle lighting, at putting off and on their clothes, and whatsoeuer they went about*, but no otherwise but for a remembrance [g] *whatsoeuer they did either in word or deede to doe all in the name of our Lord Iesus Christ, giuing thankes to God euen the father by him*. Wherefore when Iulian accounted the christians *base and wretched men for signing their houses and their forheads with the signe of the crosse*, Cyril answered that it was *his ignorance to blame them* for that, because he knew not the meaning of it. [h] *For the Lorde and Sauiour of all* saith he, *albeit he might haue sitten still in the throne of his god head equall to God, yet humbled himselfe, taking vpon him the forme of a seruant, & despising the shame he endured the crosse*

[e] Dist. 63. cap. Quia.

[f] Tertul. de Corona militis.

[g] Col. 3. 17.

[h] Cyril. cont. Iulian. lib. 6.

that

that he might aboliſh the power of corruption: dying alone for all and raiſed from the dead that he might deliuer mankinde from the ſnare of death that he might deſtroy the tyranny of ſin which raigned in vs: that hee might abbridge the law of ſin raging in the members of our bodies, and might make vs ſpirituall worſhippers, and mortifying in vs the luſt of the fleſh might make them the children of God that doe beeleeue in him & ſanctifie them by the ſpirit, that ſo he might bereaue ſatan of his tyranny ouer all. All theſe things the ſigne of the croſſe maketh vs to remember and willeth vs to thinke of that which the Apoſtle ſaith, One died for al that they which liue ſhould henceforth not liue to themſelues but vnto him which died for them and roſe againe. Againe *we vſe,* ſaith he, *the ſigne of the croſſe for a remembrance of all goodneſſe and all vertue* This only was the firſt vſe of the ſigne of the croſſe, and ſo long as it kept within this compaſſe, there was no cauſe of the refuſing of it, neither ſhould we refuſe it if vpon the like occaſion & with the like ſimplicity and ſobriety we might vſe it as they did. But ſince the Harpyie of Rome hath had the handling of it, and made it a matter of magicall inchauntment, and through the currant of her prophanations it hath runne into the handes of coniurers, charmers, witches to be defiled with their diuelliſh and damnable practiſes, we haue had a religious care to cleere the firſt church in the vſing of it, but no further to vſe it our ſelues then it may be waſhen from the ſoile and filth of thoſe abhominations. Now therefore Conſtantines vſing of the ſigne of the croſſe prooueth him not to haue beene alike minded with the preſent church of Rome, becauſe we alſo approoue Conſtantines vſing of the croſſe and yet hate the doctrine of the preſent church of Rome. *Ibid.*

23. W. BISHOP.

With faſting and other corporall affliction, he chaſtized his body that he might pleaſe God. *Euſeb. de vita Conſt. li. 2. c. 14.*

R. ABBOT.

M. Bishop might euen as well haue argued out of the same chapter, *Constantine* praied for the saluation of his enemies, therefore he was of the same opinion in matter of religion with the present church of Rome. The words of the storie are these: [a] *Before the beginning of the battell the Emperour according to his manner in a tent apart bestowed a time free for powring forth praier vnto God: he called himselfe from all licentious and luxurious course of life: with fasting and afflicting of the body hee chastened himselfe that hee might finde God appeased towards him by his humble praiers, and a kinde helper vnto him, and so he might performe those things that God should put into his minde.* Now what a blinde reason haue wee here, Constantine fasted and praied before hee went into the battell, therefore Constantine was of the same opinion in religion with the present church of Rome? As if he should say, The Protestants by publicke order fasted and praied at the time of the Spanish inuasion, therefore the Protestants then were Papistes. The Protestantes fasted and prayed at the time of the great plague, therefore they were of the same opinion in matter of religion with the present church of Rome. Was he disposed to dally with his prince that hee would bring in these ridiculous conclusions? But it is with him as it is with poore men, who hauing but a little must make the most of that they haue.

[a] *Euseb. de vita Constant. lib. 2. cap. 14.*

24. W. BISHOP,

Lib. 4. cap 26.

He with incredible admiration, honoured professed Virgins, and made lawes in their fauour.

R. ABBOT:

True and chaste virginitie albeit in it selfe a thing meerly indifferent

indifferent to God-ward, yet as an excellent gift of God in the vse of it for the seruice *of the* [a] *kingdome of heauen*, and [b] *to cleaue to the Lord without distraction or separation*, deserueth to be admired and honoured amongst men, If therefore Constantine bringing the church out of those horrible stormes of persecutions, did finde therein many who to keepe themselues the more secure with quiet minde to serue Iesus Christ, had betaken themselues to that course of single life, hee had iust cause to yeelde them that honour and regard that did appertaine vnto them. But he neuer had any thought to approoue your cursed blasphemies, that single life should be [c] the merit of eternall life, a satisfaction for sinnes, a worke of supererogation for redemption of other mens sinnes: he honoured them onely for vsing the opportunitie thereof the more entirely to serue the Lord. Neither doe they want their admiration and due commendation amongst vs, who hauing power of themselues giuen vnto them of God doe vse the same to the forbearing of marriage, that in their places and callings they may with greater libertie and securitie applie themselues to serue the Lord. As for the lawes which M. Bishop sayth Constantine made in the fauour of virgins, they are not such as that he should haue thought it worth the while for his purpose to speake thereof. For all this law-making was no more but the abolishing of an old vniust law, which did intercept the lands and possessions of such as died without children, that they shoulde not go to their kinsfolke or friendes to whom they were willing to bestow them, but should be confiscate to the commonwealth. And this law making did as much concerne married persons so dying without issue, as it did virgins, so seely a helpe hath M. Bishop heere for the fauour of his virgins. But by this lawe it appeareth that the virgins, which Constantine respected were no such as M. Bishop dreameth of: they were no cloister-nunnes: they were not sequestred into corners: they did not forgoe what they

[a] *Mat.19.12.*
[b] *1.Cor.7.35.*
[c] *Pigh. contron. 14. de vot. monast.*
Breuiar. secund vsum Sarum. commun. vnius virg. & martyr

possessed, they liued in their owne houses, or in the houses of their parentes and friendes, and did such duties as might concerne them in the places where they were. And albeit much vncleannesse then was committed vnder pretence of virginitie, whilest many of curiositie and pride betooke themselues to the profession thereof, yet much was it encreased by M. Bishops virgins, whose closters were the very [d] *lime-twiggs and gimes of Satan, not sanctuaries of God, but houses of Venus, and cursed stewes of deuilish harlots, receptacles of wanton and vnchaste yong men, for the fulfilling of their filthy lustes*, so that to *veile a maid: for a virgin was the same in a manner as to set her foorth to be a strumpet, and* [e] *common fornication was canonized to be accounted a holy state.* It was by the iust iudgement of God that their dwellings did spue them out for the horrible abhominations and filtheries that were found amongst them. Our church therefore not condemning what was simply done in this behalfe from the beginning, and leauing to single life the due commendation of it where it is deserued, yet considering the poisoned fruites that professed virginitie in all times hath brought foorth, taketh no course to draw any vnto it, nor forceth any to continue therein, but leaueth Gods institution of marriage free for preseruing of puritie and holinesse towardes God. We haue well obserued how the Apostles though hauing ([f] *fearefully* indeed as Hierome saith) commended widhowhood and single life, and hauing sayd of widdowes estate, [g] *Shee is at libertie to marrie with whom shee will, onely in the Lord: but shee is more blessed if shee so abide, in my iudgement*: yet when by occasion heereof many had embraced widowhood, who afterwards plaied the wantons, and from the shame of their lightnesse, proceeded to the denying of the faith of Christ, to take away all occasion heereof, gaue this for a Canon: [h] *I will that the younger widowes marry and beare children and gouerne the house, and giue no occasion to the aduersary to speake euill.* And therefore by

[d] *Catal. test. verit. ex Ecberto. Clemang. de corrupt. eccle. statu Centur. Magdeburg. 11. cap 6 ex Iuone.*

[e] *Hospinian. de orig. Monachat. lib. 4. cap. 26.*

[f] *Hieron. adu. Iouin. lib. 1*

[g] *1. Cor. 7. 39.*

[h] *1. Tim. 5. 14.*

by his example from the abſtracted ſpeculation of the preferment of ſingle life in prioritie of gift, we haue fallen by experience and neceſsitie to the approbation and practiſe of another rule. Nowe therefore ſeeing in the very point wee approoue the ſame that Conſtantine did approoue (that they are worthie of admiration and honour, who occaſion fitting doe preferre ſingle life for the opportunitie of holineſſe towards God) and onely by occaſion taken from experience, doe forbeare in part the practiſe of that which he approoued, M. Biſhop may as well ſay of vs as he may of Conſtantine, that we are of the ſame opinion in matter of religion with the preſent church of Rome, when indeede wee vtterly deteſt and abhorre the ſame.

25. W. BISHOP.

"*Hee builded many Churches in honour of the Apoſtles, and* ' *Martyrs, and as* S. Chryſoſtome *recordeth: He that was re-* ' *ueſted in purple, went to embrace the Sepulchers of* S. Peter, ' *and* S. Paul *and all Princely ſtate laide aſide, ſtood humblie* ' *praying vnto the Saints, that they would be interceſſors for him* ' *vnto God,*

Euſeb. de vita Conſtans. lib. 3. c. 47 & alibi. Chryſoſt. hom. 66 ad pop. Antioch.

R. ABBOT.

Wee builde churches when and where neede is in ' honour of the Apoſtles and Martyrs, and where they ' are alreadie builded we retaine the names whereby they ' were firſt named to their honour, *S. Maries church*, S. ' *Peters church, &c.* And if he will heereby prooue that ' Conſtantine was a Papiſt hee may ſay the like of vs. The ' honour that wee intend to the Saintes heereby is the ſame ' that Conſtantine intended, [a] *celebrare martyrum memoriaſ, to renowme the memories of the martyrs*, It is the honou- ' rable remembrance of their names, not the religious ' worſhip of their perſons, euen as S. Auſtin ſaith that [b] *in theſe memorialls there was a naming of them in their place &*

[a] *Euſeb. de vita Conſtant lib. 3 cap. 47.*
[b] *Auguſt. de ciuit. Dei. lib. 22. cap. 10.*

order at the celebration of the sacrament *but no inuocation of them.* M. Bishop woulde haue inuocation and worship done to the Saints in their churches, but Constantine yeelded no such seruice vnto them; and we accordingly deny the same. Nay they that [c] *build temples to Angels or to any creatures in* that sense, or name them by their names as there [d] *to pray vnto them, are accursed by the auncient church, because they yeeld thereby to the creature that seruice that belongeth to God onely,* which to impute to that Christian and godly Emperour were no other but an impious & wicked slaunder. Yet M. Bishop taketh vppon him to proue by Chrysostome that Constantine did yeeld such honour and worship to S. Peter, and S. Paul, by praying vnto them. *He that is reuested in purple goeth to embrace the sepulchers of S, Peter and S. Paul and all princely state laied aside standeth humbly praying vnto the Saints that they would bee intercessours vnto God for him.* Where we deny not Chrysostome to be the authour of the words which he citeth, if he had truely translated them. For though the first part of the homily whence hee citeth them bee vndoubtedly counterfeite, as appeareth by the matters of story in the beginning which cannot agree to the time of Chrysostome, yet the authour of the beginning hath taken the latter and greater parte thereof out of a [e] sermon of Chrysostome otherwhere: but the wordes that hee citeth are not spoken of Constantine as hee pretendeth them to bee. Which to colour and hide that his Reader might not take knowledge of it, hee altereth the *Tense* wherein Chrysostome speaketh. Chrysostome sayth, *He that is reuested:* M. Bishop saith, *hee that was*, Chrysostome saith, *he goeth:* M. Bishop saith, *hee went*, Chrysostome sayth, *he standeth:* M. Bishop saith, *hee stood humbly praying, &c.* which albeit the course of his speech seemeth to require, yet in as much as vnder pretense therof he plainly altereth the meaning of Chrysostome, hee cannot bee excused of dealing falsely with his Maiesty in citing him in

[c] *Idem cont. Maximi. Arian. lib. 1. art. 11.*
[d] *Theodoret. in Coloss. cap. 2.*
[e] *In 2. epist. ad Corint. hom. 26.*

in that ſort. For Chryſoſtome ſpeaking in the *preſent tenſe* doth thereby plainely ſhew that he meaneth that which he ſayth, as indeede he doth of the Emperour that then was when he ſpake theſe words which was the Emperour Arcadius, aboue threeſcore yeeres after the death of Conſtantine, For ſoone after the beginning of the reigne of Arcadius, Chryſoſtome being before a prieſt of the church of Antioch, ſucceeded Nectarius in the Biſhopricke of Conſtantinople where he deliuered theſe words. Of Arcadius then Chryſoſtome ſayth that which he ſayth: of Conſtantine hee ſayth it not. But of Conſtantine it is that we enquire: for what others did after the time of Conſtantine, ſuperſtition more and more increaſing, it nothing concerneth him. Yea and howſoeuer Chryſoſtome there, to amplifie the glory of the martyrs, which is the matter that he hath in hand, doe alleage what the Emperour *de facto*, did, yet his owne groundes of doctrine otherwhere are ſufficient to perſwade vs that hee himſelfe approoued not any ſuch ſuperſtitious inuocation: thereby ſhewing that in that allegation he dealt but as Oratours are woont to doe who apprehend euery thing that may probably make for the preſent turne, howſoeuer the ſame happily be not ſo conſonant to their owne precepts otherwiſe. For hee himſelfe teacheth that to *God*, to Ieſus Chriſt [f] *we neede no purter, no mediatour, no officer, but euen to ſay, Haue mercie vpon me, and hee will forthwith be preſent vnto vs.* And for example hereof he commendeth [g] *the wiſedome of the woman of Canaan, that ſhee intreated not Iames, nor made requeſt to Iohn, nor went to Peter, nor looked to the whole company of the Apoſtles, nor ſought for any mediatour, but tooke repentance to bee her aduocate, and ſo went to the verie fountaine.* He teacheth that [h] *with God wee neede no interceſſours, wee haue no neede to intreate others, but though a man be alone and haue no proctour to ſpeake for him, but by himſelfe pray to God, he ſhalbe made partaker of his requeſt.* But what opinion the ancient church had of worſhipping

[f] *Chryſoſt. hom. 17. ex variis in Math. locis.*

[g] *Ibid*

[h] *Hom. de profect. Euangelij tom. 4.*

of

of sepulchers and inuocation of Saints it hath beene before declared: it is sufficient here that wee acquit Constantine from the opinion and practise thereof. But the thing that is spoken of Constantine in the place cited is, that *his sonne thought it a great honour that he might lay his fathers body in the porch or entry of S. Peter.* Which speech howsoeuer it proceeded from Chrysostome is much different from the certaine and vndoubted story of Constantines buriall, of whom Eusebius declareth that building a sumptuous and stately church for a memoriall of the twelue Apostles hee did there also erect [1] *twelue goodly pillars*, and so placed them as to haue in the middest a tombe and buriall for his owne body. This Constantine assumed to himselfe as a matter of his own disposition and agreeing to his imperiall state, and left it not as an honor of religious courtesie to be procured by his sonne. And therefore wee cannot see how Chrysostome should iustly say that his sonne thought it an honour done to his father, that hee might lay his body in S. Peters porch, vnlesse wee shoulde thinke that they did him an honour to lay him in the buriall which hee himselfe had prouided for himselfe. But let this passe as beeing nothing to the purpose: onely let M. Bishop remember that he hath done Constantine wrong in making Chrysostome to report of him that which indeed hee reported not, and therefore as yet we haueno proofe that Constantine was of the same opinion in matter of religion with the present church of Rome.

[1] *Euseb. de vita Constant. lib. 4. cap. 60.*

26. W. BISHOP.

Euseb de vita Constam. lib. 4. cap. 60.

He further tooke order for the burying of his own body in the middest of the Tombes of the twelue Apostles, that after his death he might be partaker of the prayers, which should be there offered in the honour of the Apostles. *Neither was he frustrated of his holy desire, for as it followeth in the* 71. *Chap. of the same booke, at his funerals, the people ioining with*

Ibid. cap. 71.

the

the Priests, with many teares, and great sighes, powred out praiers for the good Emperours soule,

R. ABBOT.

Those *twelue pillars* before-named, erected by Constantine to answer the number of the twelue Apostles, wherewith for princely state he enuironed the place of his owne buriall, M. Bishop by his skill of metamorphising hath turned into the *tombes of the twelue Apostles*, whereas there was not any one of the Apostles buried or entombed there. Againe, he goeth about to perswade his Maiestie a matter as of Constantines intention, which was indeed no other but the historians iniudicious and presumed application, and yet as it is standeth M. Bishop in no steede at all. Let him giue me leaue to censure Eusebius a little, because the [a] Canons of his owne church haue censured him much more. By Eusebius himselfe it is plaine that Constantine at the first acquainted no man with his purpose in the building of those twelue pillars: but forsooth [b] *at the last it was plainly found by al men* what he ment thereby. Yet Constantine did no more but onely take order that his body should be buried there, but Eusebius maketh construction what he thought thereof long before when by his owne confession he saide nothing. Constantine praied not for his [c] fathers soule at the performance of his funerals, nor wished any praiers to bee made after his death for his owne soule, but hauing receiued baptisme newly before his death, professed a stedfast hope that needeth no such after-praiers: [d] *Now I know that I am indeed a blessed and happy man: that God hath accounted mee woorthy of immortall life, and that I am now made partaker of the light of God.* And when they that stood about him wished him longer life, he answered [e] *that hee had now atteined the true life, and that none but himselfe did vnderstand of what happinesse he was made partaker, and therefore that he*

[a] *Gelas. 1. de-cret. de Apocry. Dist. 15. sancta Romana.*

[b] *Euseb. de vita Constant. lib. 4. cap. 59.*

[c] *De vita Constant. li. 2. c. 16.*

[d] *Ibid. lib. 4. cap. 63.*

[e] *Ibid.*

of praying for the dead.

be hastened and would not delay his going to his God. Thus Constantine died outright a Protestant, he craued no praiers for his soule. he dreaded no Purgatorie: hee died with

Ibid. cap. 64. full resolution of going immediatly to his God. And thus Eusebius speaketh of him: [1] *About noone* (saith he) *hee was taken vp to God, leauing to the ground the mortall part of himselfe but as touching the vnderstanding soule, the more diuine part being ioined to his God.* But why then did the people praie for his soule? surely not to deliuer him from purgatorie: no man did imagine him to bee broiling there: no man made question but that the soule of Constantine was in heauen. They praied onely to testifie their loue in wishing well to him to whom further they could doe nothing, euen as many amongst vs, who talking of frinds departed, are woont to say, *God rest his soule, Gods peace be with his soule*, who yet notwithstanding deride and despise both Purgatorie and the Pope: euen as

[2] August. Confess. li. 9. ca. 13. Austin praied for his mother Monica, and yet saith, [2] *I beeleeue that thou O Lord hast already don that that I request, but do thou approue the freewil offrings of my mouth:* euen as Ambrose praied for the emperor Theodosius, and yet saith of

[3] Ambros. de obit. Theodosii. him [3] *Theodosius being freed from doubtfull fight doth now enioy the light euerlasting, continuall tranquillitie & peace & for the thinges that he did in the body reioiceth now in the fruits of Gods reward: because he loued the Lord his God, he hath obtained the companie of the Saints* euen as Charles the Great

[1] Foxe Acts and Monum. lib. 2. prope finem. wrote to king Offa of this land [1] *to haue intercession made* for Adrian the bishop of Bome being dead, not *doubting*, saith he, *but that his soule is at rest, but yet to shew our faithfulnesse and loue to so deare a friend.* It is Purgatorie that M. Bishop seeketh for in praier for the dead. If Purgatory be not in praier for the dead, it serueth not his turne. But in their praiers no Purgatorie was implied, as was before, more at large declared: they serued to professe their beleefe as touching the hope of the faithfull in death, and to expresse their loue to them of whom they were

vndoubtedlie

vndoubtedly perſwaded, that they were alreadie with the Lord.

27. W. BISHOP

Againe at a ſolemne feaſt which he held at the dedication of the Church built by him in Ieruſalem: ſome of his Clergie preached and expounded the holie Scriptures: and other ſome with vnbloudy Sacrifice, and Myſticall conſecrations, *appeaſed the Godhead, and praied for the health of the Prince.* Ibidem de vita Conſt. lib. 4. cap. 45.

R ABBOT.

This is as much as if M. Biſhop ſhould ſay, that vpon the Coronation day of his maieſtie, our miniſters and clergie in our ſolemne aſſemblies do preach the word of God, and adminiſter the holy communion with thankſgiuing to God for his mercie, and by this memoriall of the paſſion of Chriſt entreating God for the forgiueneſſe of our ſins and continuance of his goodneſſe towardes vs: therefore both his Maieſtie and wee all are of the ſame opinion in matter of religion with the preſent church of Rome. Let him vſe the beſt ſtrength hee can, yet ſhall he not by the words of Euſebius prooue any other thing then done vnder Conſtantine, but what by vs vnder his moſt excellent Maieſtie is done at this preſent time. For what? becauſe Euſebius mentioneth *vnbloudy ſacrifice* muſt wee heereby conceiue to be ment the ſacrifice of the maſſe, a true and reall ſacrifice wherein the very body and bloud of chriſte really and ſubſtantially preſent is offered to God for propitiation of ſinnes both of quicke and dead? Euſebius was very farre from any ſuch meaning teaching vs that [a] *Chriſt hauing offered a maruelous ſacrifice & moſt excellent oblation for our ſaluation did deliuer vnto vs to offer vnto God a memoriall or remembrance thereof inſteed of a ſacrifice. The remembrance of which ſacrifice,* he ſaith, *we haue learned to*

[a] Euſeb. de demonſtrat. Euang. lib. 1.

performe at his table by the signes of his body and bloud. So that whereas M. Bishop would haue vs to beleeue a reall sacrifice, Eusebius telleth vs only of *a remembrance in steed of sacrifice*: and whereas M. Bishop would haue the sacrifice performed by the very body and bloud of Christ. Eusebius telleth vs that it is performed by *the signes of his body and bloud.* The manner of the fathers indeede is to call the celebration of the sacrament by the name of *a sacrifice* because as S. Austin obserueth touching that point, [b] *sacraments doe take the name of the thinges whereof they are sacraments because of the resemblance that they haue to the same thing: euen as the sacrament of Christes body is in some sort his body, and the sacrament of Christes bloud is in some sort his bloud, and though Christ suffered but once, yet because of the celebration of the sacrament it is called the day of christs passio wherein we keepe the memoriall thereof, and though Christ in himselfe were sacrificed but once, yet in a sacrament or mystery he is euery day sacrificed for the people: not in himselfe, but in a mysterie*: euen as elsewhere he saith: *that* [c] *the flesh and bloud of Christs sacrifice was giuen in his passion in very truth, but after his ascension is celebrated by a sacrament of remembrance.* And thus the fathers themselues declared their own meaning purposely and professedly, [d] *we offer not another sacrifice but alwaies the same, yea rather we worke the remembrance of a sacrifice*: [e] *We offer him the same alwaies or rather we make a remembrance of the offering of him as if hee were now offered or sacrificed*: [f] *We doe not offer another sacrifice but doe performe a remembrance of that one and sauing sacrifice, that by beholding the figures or signes we may call to mind the sufferings that he vndertooke for vs.* And hereto serue the words of Cyprian: [g] *In all our sacrifices we make mention of the Lords passion, for the passion of the Lord is the sacrifice which we offer.* For if the *passion of Christ* be the sacrifice which we offer, our sacrifice cannot be a sacrifice nowe really offered, because christe now suffereth not his passion really, and therefore it is but onely a memoriall of the sacrifice

[b] *August. epist. 23.*

[c] *Cont. Faust. Manich. lib. 20. a. 21.*

[d] *Chrysost. & Ambros. in Heb. 10.*

[e] *Theophyl. in Heb. 10.*

[f] *Theodoret. in Heb. 8.*

[g] *Cypr. lib. 2. epist. 3.*

crifice of his paſſion, of which S. Auſtin truely ſaith, [h] *for the ſoueraigne and onely true ſacrifice the bloud of Chriſt was ſhed for vs*, that wee may vnderſtande that *the ſheading of Chriſts bloud*, which was onely vpon the croſſe, was the only true ſacrifice, and our ſacrifice only ſo called for that it is the reſemblance and remembrance thereof. Which is ineuitably and inuincibly deduced from a principle which Bellarmine himſelfe cannot but acknowledge and yeelde vnto. For [i] *to a true and reall ſacrifice there is neceſſarie a true and reall death or deſtroying of the thing ſacrificed.* But there is now no true and reall death or deſtroying of the body of chriſte, and therefore now there can be no true and reall ſacrifice thereof. With which argument the great Ieſuite is ſo troubled as that he ſtaggereth like a drunken man, and indeed knoweth not what to ſay, neyther can M. Biſhop with all his fellowes deuiſe a ſalue to helpe that ſore. The Ieſuite telleth vs for anſwere to the matter that *by conſecration the body of Chriſt is ordeined to a true, reall, & externall alteration and deſtruction.* By conſecration then the body of Chriſt is ordeined and prepared to that deſtruction, but not yet deſtroyed, and therefore in conſecration is no ſacrifice, and how then ſtandeth it which afterwards he ſaith that *the Apoſtles did ſacrifice by conſecration?* He telleth vs that *by conſecration the bodie of Chriſt receiueth the forme of food, and food is ordeined for eating, and conſequently for alteration and deſtruction.* But then there can be no ſacrifice till it be food indeed, becauſe till it be food there can be no alteration nor deſtruction. So that the ſacrifice dependeth vpon that which the prieſt eateth, and if the prieſt eat not, then there is no ſacrifice. And what if he doe eate and according to the caſes that they put doe after his maſſe caſt it vp againe before it receiue any alteration: is there then a ſacrifice or not? For Thomas Aquinas telleth vs that [k] *the bodie of Chriſt remaineth in the ſtomacke ſo long as the ſubſtance of bread would remaine if it were there*: ſo that if before digeſtion he caſt vp

[h] *Auguſt. cont. aduerſar. leg. & prophet. li. 1. ca. 18.*

[i] *Bellarm. de Miſſa. lib. 1. ca. 2. & 27.*

of the ſacrifice of maſſe.

[k] *Thom. Aquin. part. 3. q. 80. art. 4 incorp.*

that which he hath eaten, it is still the body of christ: and I would then know whether there haue beene a sacrifice or not? Bellarmine telleth vs that the altering and destroying of the body of christ which must make it a sacrifice consisteth in this that it doth *amittere esse sacramentale, loose the sacramentall being of it.* But in this case it hath not yet lost his sacramentall being: therefore as yet it cannot be affirmed to be a sacrifice. Yea and the loosing of that sacramentall being is no true and reall destroying of the body of christe: how then is there a true and reall sacrifice of the same body? And how is this loosing of the *sacramentall being thereof?* forsooth *desinit esse in altari: it ceaseth to be vpon the altar.* But it must haue the being of a sacrifice vpon the altar or not at all. For there it is a sacrifice where it is offered: but vpon the altar it is offered: therefore vpon the altar it must haue the condition of a sacrifice, and not by being taken from the altar. And what if it be not taken from the altar at all, shall this againe hinder the sacrifice? Howsoeuer that be, shall we say that the ceasing of the body of christ to be vpon the altar is a true and reall destroying thereof? When Isaac was bound and laid vpon the altar, and was then againe vnbound and taken from the altar, might it be said thereupon that he was truly and really destroyed? He addeth further, *desinit esse cibus sensibilis, it ceaseth to be sensible food.* But that it ceaseth not to be but in the priests belly: so that in the priests belly is the act of sacrifice, or else there is no sacrifice at all. A goodly matter that the priestes belly is become the altar where christ must be sacrificed for the forgiuenesse of the sins of quicke and dead. Let vs heare, M. Bishop, how you free your selfe from this imputation: all the Iesuites learning could not do it, let vs see what help you can yeeld him in this behalf. Now as the name of sacrifice, so the name of *vnbloudy sacrifice* hath a far other meaning with the fathers thē M Bishop gathereth therof, not being opposed to the sacrifice of christ vpon the crosse, but to the bloudly sacrifices of the Iewes

Iewes in the killing of ſheep and oxen and ſuch other like, [l] *almoſt all things amongſt them being purged with bloud.* And this is plain by the author of the Apoſtolicke conſtitutions vnder the name of *Clemens*, who making a compariſon betwixt the Iewes and vs amongſt other points ſetteth down this, [m] *In ſteed of bloudy ſacrifice he hath ordeined a reaſonable vnbloudy and myſticall ſacrifice, which for memoriall of the Lords death is celebrated by the ſignes of his body and bloud,* expreſly to the ſame purpoſe as Euſebius hath before ſpoken. Where albeit he apply the name *vnbloudy ſacrifice* to the Lordes ſupper, yet how farre from the meaning of a true and reall ſacrifice, let Iuſtinus Martyr teach vs, who ſaith, [n] *that praiers and thankſgiuings are the only ſacrifices that Chriſtians haue receiued to offer, that by their dry & moiſt nouriſhment* (that is the outward elements of bread and wine) *they may be admoniſhed of thoſe things which God the ſonne of God hath ſuffered for them,* plainely inſtructing vs that in the ſacrament of the body and bloud of chriſt there is nothing elſe ment by the name of *vnbloudy ſacrifice* but only praier and thankfull remembrance of that ſacrifice which chriſt the ſonne of God hath offered for vs. In a woorde very euident and plaine it is that by the name of *vnbloudy ſacrifice* they noted the whole ſpirituall worſhip of God, which is recommended vnto vs without that carnall ſeruice which by bloud was performed in the law. So Cyril ſaieth that [o] *God hauing cut off all bloudy ſacrifices hath taught vs by chriſt to worſhip him in ſpirit and truth,* and thereby giueth vs to vnderſtande that to offer the *vnbloudy ſacrifice* is to worſhip God in *ſpirit and truth,* which he further expreſſeth in another place ſaying [p] *that wee hauing left the groſſe and carnall ſeruice of the Iewes do vſe ſpirituall and mentall ſacrifices, offering to God for a ſweet ſauour faith, hope, charity, iuſtice, continencie, obedience, gentleneſſe, continuall prayſes and other vertues.* Thus Oecumenius defineth [q] *the vnbloudy ſacrifice to* conſiſt *in vowes and hymnes and praiers vnto God,* and Euſebius [r] *in pure and*

[l] Heb. 9. 22.
[m] Clem. Apoſtol. Conſtitut lib. 6. cap. 23.
[n] Iuſtin. Mart. dial. cum Tryphone.
[o] Cyril Conſt. Iulian. lib. 4.
[p] lib. 10.
[q] Oecumen. in Heb. 13.
[r] Euſeb. de demonſtrat. Euang. lib. 1.

holy

holy workes, and confounding it so often with [r] *the reasonable seruice of God* commended to vs by the Apostle S. Paul, teacheth vs that it standeth [t] *in giuing vp our bodies to be a liuing sacrifice holy and acceptable vnto God*, and at large describeth it thus: *We sacrifice and burne incense, one way celebrating the remembrance of that great sacrifice by the mysteries which he hath deliuered and giuing thankes for our saluation, and offering religious and deuout hymnes and praiers to God: another way consecrating our selues wholy vnto him, and dedicating our selues both in body and soule to his high priest euen the woorde Iesus Christ.* Thus Cyril saith that [u] *Christ hath innumerable in heauen that doe offer vnto him spirituall and vnbloudy sacrifices*, and we hope that M. Bishop will not hereupon gather that the Saints say Masse in heauen, but will take the same for *hymnes and praises and thanksgiuings*, as by Cyril himselfe it is expounded. By all which it is plaine and euident that the name of *vnbloudy sacrifice* in the language of the fathers soundeth nothing but what is approoued and followed in the doctrine and practise of our church.

[r] *Ibid.*

[t] *Rom. 12. 1.*

[u] *Cyril. de recta fide ad Regin. lib. post.*

As for *mysticall consecration* it is but that which S. Austin speaketh of concerning baptisme, [x] *the adding of the worde to the outward element to make thereof a sacrament*, wherby the thing that in nature is common becommeth mysticall in vse, [y] *not by changing the nature thereof, but by adding grace vnto nature.* And thus bread and wine by consecration or *sanctification* through the woord of God become *mysticall signes* of the body and bloud of Christe, yet [z] *they doe not hereby depart from their nature of* bread and wine, *but they continue still in their former substance and figure and forme*, though vnderstood *to be that they are now made, mysticall signes* of christes body and bloud, and therefore vsed with reuerence accordingly. For [a] *mysteries are so called*, as Chrysostom saith, *because wee doe not see therein that which we beleeue, but we see one thing & beleeue another. The vnbeleeuer*, saith he, *hearing of the water of baptisme*

[x] *August. in Ioan. tract. 80.*

[y] *Theod. dial. 1.*

[z] *Theod. dial. 2.*

[a] *Chrysostom. in 1. Cor. hom. 7.*

, *baptisme take this to be meerely water, but I doe not barely see*
, *that which I see, but I beholde therein the clensing of the soule by*
the holy ghost. To which purpose it is saide by the Nicene
councell [b] *Our baptisme must be considered not with bodily*
, *eies but with the eies of the minde. I shou seest water, but consi-*
, *der the power of God hidden in the water. I thinke the water to*
be full of the sanctification of the holy ghost and of divine fire.
So therefore [c] *the sacraments which we receive of the body*
and blond of Christ are to our faith by this mysticall conse-
cration *a divine thing, & we thereby* (being duely partakers
therof) *are made partakers of the divine nature, and yet there*
ceaseth not to be the substance or nature of bread and wine.
Wherefore neither in *vnbloudy sacrifice nor in mysticall con-*
secration hath M. Bishop found any thing to helpe him
selfe, nor hath yet any good ground whereupon to affirme
that Constantine was of the same opinion in matter of re-
ligion with the present church of Rome.

Concil. Nicen. append. ex Cuthbert. Tonstall.

Gelas. cont. Eutych. & Nestor.

28. W. Bishop.

Moreouer this zealous emperour reprehended Acesius (a, *Sozomen. lib. 1. hist. Eccl. cap. 21.*
Nouatian heretick) for saying, that it was not in the power of
Priests, but of God onely to forgiue sinnes,

R. Abbot.

If M. Bishop had but the common honesty of a man, hee would not thus seeke to delude any man, much lesse deale thus vndutifully and disloially with his prince. Hee cannot but know if hee know the storie at all, but that in this mater of Acesius there is nothing either for him or against vs in any controuersie betwxit vs and them. In the time of Decius the emperour [a] there were manie that for feare and by extremitie of torment did renounce their faith, and yeelded to sacrifice vnto idols. Of these there grew question afterwards, whether they were vppon

of absolution, or forgiuing of sinnes by the min.

[a] *Theodoret. haret. fabul. li. 3. in Nouato.*

their repentance to be admitted to the communion of the church or not. Nouatus defended that they were not to be any more receiued to the fellowship of the church, and added further that no man so falling could be put in hope of saluation, [b] *although he did afterwards all things pertaining to repentance and confession of the faith of Christ.* Heereupon he and his followers first withdrawing themselues, were excommunicated and separated from the church. Acesius afterwards at the time of the Nicene Councell was a bishop of this faction. [c] Constantine desirous to bring all to vnitie and concord, sent for the same Acesius to bee present at the Councell, and all being there ended, asked of him how he did approue those things that were agreed vpon concerning the rule of faith and obseruation of Easter. He signified his liking thereof as which had testimonie from the verie time of the Apostles. The emperour demaundeth why then he did not communicate with the church? Acesius heereupon reporteth the whole matter that befell vpon the persecution of Decius the emperour and propoundeth the obseruation of a very rigorous Canon, *that they who after Baptisme did fall into that kinde of sinne which the Scriptures call the sinne vnto death, should not bee partakers of the holy mysteries, but should bee exhorted to repentance and expect the hope of forgiuenesse, not at the priests hands but of God, who both can and hath authoritie to forgiue sins.* To whom Constantine answered, *Why then, Acesius set vp a ladder for thy selfe, & go thou alone to heauen.* Where we are first to obserue that M. Bishop misreporteth the wordes of Acesius, as if he had wholly denied to the ministerie of the church the power of *remitting sinnes*, whereas he denied onely the power to remit [d] *illud peccati genus, that kinde of sinne*, meaning thereby mortall and greeuous sinne, misunderstanding to that purpose and misapplying the words of S. Iohn, [e] *There is a sin vnto death, for which I say not that men should pray.* In which point we altogither differ from Acesius, affirming that the church doth not forgiue

[b] *Euseb. hist. Eccl. lib. 6. ca. 42.*

[c] *Socrat. hist. lib. 2. ca. 7. Sozomen. lib. 1. cap. 21.*

[d] *Socrat. & Sozomen. vt supr.*

[e] *1. Iohn. 5. 16.*

forgiue lesser sinnes onely, but also greater: yea with Ambrose we make greater sinnes the more speciall subiect of this remission, because *greater fals are to be supported with the greater staies*, and men in most hainous sinnes do most hardly yeelde satisfaction and comfort to themselues. Againe we are to note, that the matter heere spoken of is not that Popish priuate absolution which M. Bishop heere deceitfully recommendeth to his Maiestie, a thing which neyther Constantine nor Acesius euer imagined or dreamed of, as it is now practised in the church of Rome, but it is rather the publicke absolution and forgiuenesse of the church whereby men excommunicated or debarred from the communion for notorious offences, were vpon good satisfactiõ & assurance of their true repentance receiued againe to be partakers of the table of the Lord. And this appeareth plainly by the phrases whereby they noted this *forgiuenesse*, [g] *concedere pacem*, *to grant reconcilement*: [h] *tribuere communicationem*, *to yeeld publicke fellowship*: [i] *reddere communionem*, *to giue them the communion againe*. But it appeareth more plainly by that which S. Austin affirmeth to haue beene [k] *a manie and good proofe* of the auncient church very neere to the Canon which Acesius vrged, that in notorious and great offences [l] *repentance*, and consequently *forgiuenesse* should bee graunted but onely once, which M. Bishop will not conceiue of their forgiuing of sinnes, and by the church it was not denied to leaue hope of Gods forgiuenesse, and therfore must needes be vnderstood of *church forgiuenesse*, to bee admitted to the communion againe. Now Acesius wholly denied that after baptisme any such forgiuenesse might be yeelded to notorious offenders: hee admitted them to be *penitents*, and would haue them exhorted to true repentance, and [illegible] to God, but hee graunted them no reconcile[illegible]t nor restitution to the church. What is this [illegible]en to vs, who denie not but that the ministeri[illegible] the Church hath authoritie as to binde and [illegible]e, so to loose and

[f] *Ambros. de pœnitent. lib. 2. cap. 2.*

[g] *Cyprian de lapsis.*
[h] *Ibid.*
[i] *Ambros. de pœnitent. lib. 2 cap. 3.*
[k] *August. epist. 54.*
[l] *Socrat. hist. lib. 6. cap. 19.*

and to receiue againe, [m] *to forgiue, to comfort*, [n] *to re-*
store them whome the sorrowe of their sinnes hath cast
downe that *they may not be swallowed vp with ouermuch hea-*
uinesse, and that not onely in small but in great sinnes allo
not once onely as the auncient church did, but as Chryso-
stome against that auncient Canon sayd, [o] *Enter if thou re-*
pent euen a thousand times. But this *forgiuenesse in foro eccle-*
siæ being a part of the publick discipline of the church
was not nor is *in it selfe* that which *properly* we call *forgiue-*
nesse of sinnes inwardly *by it selfe* to acquit the conscience to
God. Albeit we denie not but that the faithfull penitent
vppon conscience of his true repentance, by profession
wherof he is acquitted on earth, apprehendeth *in foro con-*
scientiæ that by Christ hee is also acquitted in heauen, be-
cause he hath sayd, [p] *what soeuer ye binde on earth, shall be*
bound in heauen, and whatsoeuer ye loose vpon earth shalbe loo-
sed in heauen. But the assurance of this *forgiuenesse of sinnes*
is gathered onely by a consequent of that which the mini-
ster doth, and consisteth not as the popish priest imagineth
in the very act it selfe of ministeriall absolution. The of-
fendour by excommunication is cut off from the body of
the church, wherein only is forgiuenesse of sinnes, and out
of the society whereof there is no forgiuenesse. Which
cutting off notwithstanding is no other but the notifica-
on of the sentence of God whereby he stoode cut off be-
fore from the first acting of his sinne. And this is to him
so long as he so continueth an assurance that he standeth in
the state of condemnation, because Christ hath said *what-*
[q] *soeuer ye binde on earth shalbe bound in heauen*, and [q] *whose*
sinnes yee retaine they are retained, albeit it be not by their
act that he is first *bound in heauen*, who before was bound,
should be bound in heauen though in earth hee be not
boun- but their act is only the publication and testimonie
thereof- ut when God toucheth his heart with vnfained
repentance, e case is foorthwith altered with God, ney-
ther doe wee do- but from the first moment he is with
God

[m] 2. Cor 2. 7. 10
[n] Gal. 6. 1.
[o] Socrat. hist. lib. 6. ca. 19.
[p] Mat. 18. 18.
[q] Iohn 20. 23

God freed from his ſinne, and reunited to the body and fellowſhip of the church: yet the notification and knowledge of this releaſe is to be taken from the ſentence of the church by being by the abſolution thereof reſtored againe to that communion and fellowſhip to which properly appertaineth the benefite of *remiſſion of ſinnes*. Whereof if the penitent by occaſion faile, yet as Ambroſe ſayd of Valentinian the Emperour dying without baptiſme that *therefore he was as if he had it, becauſe he did deſire it*: ſo the penitents deſire of forgiueneſſe for reconcilement to the church ſupplieth the want thereof, becauſe the act of the church is not the act of Gods forgiueneſſe, but the teſtimonie and declaration of that which beforehand is alreadie done with God. Which therefore is nothing with God if there bee not in the partie abſolued that penitencie that ſhould reconcile him vnto God, and though outwardly he be, yet is he not ſpiritually reconciled to the bodie of the church. And yet if afterwards hee ſhall vnfeinedly repent, hee hath thereby aſſured hope of forgiueneſſe with God, becauſe there ſtandeth not againſt him any barre of diſunion from the ſocietie of the church, the former releaſe taking effecte without iteration, euen as baptiſme though coũterfeitly taken hath effect to ingraffe into the body of the church without any rebaptiſing when the partie baptiſed ſhall afterwardes by true conuerſion approoue the ſame. Thus therefore *ſpiritually to forgiue ſinnes* properly belongeth to God onely, neither doth the church therein take vnto it any ſociety or fellowſhip with him. Therfore Ambroſe noteth[r] that *when Chriſt would pardon the ſinne of* the adultreſſe in the Goſpell *hee abode alone. For it is not the embaſſadour, it is not the meſſenger*, ſaith he *but the Lord himſelfe that hath ſaued his people. He abideth alone becauſe it cannot be common to any man with Chriſt to forgiue ſinnes. This is the office of Chriſt onely who hath taken away the ſinnes of the world.* And this whole matter plainly appeareth by Cyprian who profeſſedly ſpeaking of the ab-

[r] *Ambroſ. de obit. Valentin.*

[r] *Ambroſ. epiſt. 76.*

solution and forgiuenesse of the church by occasion of some who ouer easily had obteined the same that they might not flatter themselues that they were thereby discharged, wholly to ouerthrow M. Bishops craft and occupation of forgiuing of sinnes, vseth these wordes [t] *Let no man deceiue himselfe, let no man beguile himselfe: it is the Lord onely that can shew mercy: it is he onely that can pardon the sinnes that are committed against him, who himselfe bare our sinnes, who sorrowed for vs, whome God deliued for our sinnes. Man cannot be greater then God, neither can the seruant by his fauour remit or pardon that which by great trespasse is committed against the Lord, least to the former fall this be added for another fault to be ignorant of that that is saide, Cursed is the man that trusteth in man. The Lord is to bee intreated who onely hath receiued all iudgement of the Father.* Thus Cyprian spake, then whom no man disputed more earnestly against the Nouatian & Acesian heretickes: hee challengeth the power of forgiuing sinnes, as it is properly vnderstood to God onely: he yeeldeth to the Ministerie a power to remit and forgiue, but so, as it remaineth to God [a] *to make good that which for penitents is done by the Priest*, or by the ministerie of the church. Speaking purposely of the absolution giuen by the church, he woulde neuer haue so absolutely disclaimed the forgiuenesse of sinnes, if he had taken the Priests absolution to bee as the Popish Priest taketh it, an immediate and actuall forgiuenesse in the sight of God. But he neuer knew M. Bishops faculties of forgiuing sinnes, a meere deluding and destroying of soules hee was neuer acquainted with his popish shrift or auricular confession. We approoue the same that he did: wee set no barre against any mans reconcilement to the church. We pronounce forgiuenesse of sinnes by the worde of the Gospell generally to all that repent. Particularly also to euery man afflicted in conscience, and truely repenting him thereof we say, [x] *Bee of good comfort; thy sinnes are forgiuen thee; For so God hath* [y] *promised, and so*

[t] *Cyprian. de lapsis.*

[a] *ibid. sub finem*

[x] *Mat. 9. 2.*

[y] *Ierem. 31. 34.*

to [z] *Ieſus Chriſt all the prophets beare witnes that through his name all that beleeue in him ſhall haue forgiueneſſe of ſinne.* And that in diſtreſſe of mind by occaſion of any *weightie matter* hee may the more fully and effectually apprehend the comfort heereof, Chriſt hauing giuen authority for the reconcilement of ſinners to the body of the church in the ſocietie thereof to be partakers of the forgiueneſſe of ſins, beecauſe out of that ſocietie there is no forgiueneſſe, wee doubt not to ſay in the miniſterie of the church, [a] *I abſolue thee from all thy ſins*, not as meerely by this our act to acquite him in heauen, but heereby to aſſure him that Chriſt acquiteth him in heauen, becauſe hee hath promiſed, that what we looſe on earth ſhall be looſed in heauen, as before was ſaid. But otherwiſe or in other meaning to ſay as the Popiſh Prieſt ſaith, *I abſolue thee from all thy ſins*, we hold it a preſumption of Antichriſt, & no authority giuen there of by the Goſpell of Ieſus Chriſt.

[z] *Acts* 10.43.

[a] *Commun. booke in the viſitation of the ſicke.*

29. W. Bishop.

Finally, toward true Biſhops, the lawfull Paſtors of Chriſtes Church, he caried ſuch a reuerend reſpect, that being in the councell of Nice, he would not ſit downe, before they had beckned vnto him ſo to doe. And was ſo far from taking vpon him to be ſupreame iudge, in cauſes Eccleſiaſticall: that hee openly there profeſſed, that it did not belong to him to iudge of Biſhops, but to be iudged by them

R. Abbot.

The ſingular modeſtie and humilitie of this moſt noble Chriſtian Emperour is by M. Biſhop ſingularly abuſed to his wronge, and to the derogation of all other Chriſtian princes, and is vrged againſt the practiſe of himſelfe. He was of ſo lowly carriage, as that hee called [a] *euerie one his brother and fellow ſeruant*, and therefore no maruell if towardes

[a] *Euſeb. de vita Conſtant. lib. 3. cap. 23.*

towards so many graue and reuerend bishops hee demeaned himselfe in very modest wise. Hee sate not downe till
[b] *ibid. cap. 10.* the bishops beckned on him, but yet he sate [b] *in the highest place on a seate of gold*: they all rose to him at his comming in, and sate not downe till he was set, and his lowly behauiour towardes them did not make them forget their dutie toward him. When hee was set they bring to him their libells and articles one against another: hee for loue and quietnesse sake refuseth to meddle therewith: hee telleth them that he were fitter to be iudged by them then they by him, and so causeth all their scroles and bils to bee cast into the fire, and bendeth himselfe to perswade them all to concord and peace. But therein we see the Bishops acknowledging him to be their supreme iudge, and therefore referring their quarrels and controuersies to him, and from their act should we rather argue for the supremacie of the prince, then from his modest refusall for the denying of it. But it plainely appeareth in the story that he sate
[c] *ibid. ca. 13.* as president and moderatour of that councell, [c] *receiuing euery mans opinion, helping sometimes one part, sometimes another: reconciling them when they were contentiously wrangling: gently and curteously talking to euery man, appeasing some, perswading others, prayssing others till he brought them to a concord and agreement in the faith*: yea and when the
[d] *cap. 22.* Bishops of Egypt afterward grewe to contention againe,
[e] *cap. 23.* [d] *he interposed himselfe as arbitratour of their controuersies.* Yea and afterwards he *by his letters* is said [e] *to haue prescribed to the Bishops such thinges as belonged to the good of Gods church.* And that M. Bishop may know that Constantine held himselfe the supreme iudge ouer bishops, let him
[f] *Theodoret. hist. lib. 1. ca. 19* heare Constantine himselfe saying concerning them: *If wee haue holy Bishops, of right beleife, and men endued with humanity we shalbe glad: but if any audaciously and vnaduisedly shal grow to the commending of those pestilent heresies his*
[g] *August. epist. 162.* *insolency shalbe represſed by the excution of Gods seruant, euen by me.* Therefore he accepted of appeales when they were made

made to him [g] *from the Iudgement of the bishops*, and either heard matters himselfe or appointed those that should heare them. And so wee finde that [h] *Felix a bishop by the commaundement of the same Emperour* had his cause heard *and was acquited before his proconsull or lieutenant.* And when the Donatists said *that a bishop should not haue his purgation before the lieutenant*, S. Austin answereth, [i] *As if* saith he, *the bishop himselfe had so taken course for himselfe, and the emperour had not commanded that the matter should be so enquired of, to whose charge (whereof he was to giue account to God) that matter did speciallie belong.* And so doth he send for the bishops that by his commandement were assembled in a councell at Tyrus. [k] *to giue account to him of that they had done there, and in his hearing to shew how trulie and sincerely they had caried themselues in their iudgement.* Whereby as by many other like arguments it is manifest to all men that Constantine held himselfe to haue a supremacie ouer bishops and to be iudge of their iudgements, and that M. Bishop seeketh meerely to abuse his most excellent Maiestie in alleaging the example of Constantine against him.

[g] *Aug. ep 162.*
[h] *Ibid.*
[i] *Ibid.*
[k] *Socrat. hist. lib. 1. ca. 22. Sozomen. lib. 2. ca. 27. Ruffi. lib. 1. hist. cap. 2.*

30. W. BISHOP.

If then this right Puissant Emperour, and most sincere Christian reuerenced the Sacrifice of the Masse, & beleeued that there was power in Priests to remit sins, that Saints were to be praied vnto, and that praier was to be made for the dead, and such like, as appeareth by the euident testimony of most approued Authours, that liued with him: hath your Maiesty any cause to doubt but that in matters of faith, he agreed with the present Roman church? Wherefore my hope and trust in Almighty God is, that you in your high wisdome, vpon mature and due consideration, how many old condemned errors the Protestants hold: & withall weighing that the whole frame of their Doctrine tendeth to the disgracing of God, and his Saints, to

the discouragement of men, from well doing, & doth (as it were loosen the raines vnto all fleshlie libertie: will in time make a most Godly resolution, to imitate that famous Emperour Constantine. *He contrarie to his former education, embraced with all his power that same Romane Religion, which we now professe: And (which is worthie to be obserued) he feared nothing the contrarie disposition of the multitude, or greater part of his subiects, that were wholly led another way. But following the blessed example of his most vertuous Mother* S. Helena, *reposed himselfe in the powerfull assistance of the Almighty, and chased all other Religions into corners, setting vp and firmely stablishing the Roman. There can be no cause alleadged why your Maiesty may not do the like: if it shal please God effectually to stir vp your gratious minde, and to bend your hart to vndertake it: for at that time there was more likelyhood of resistance, then nowe: and now much more help at hand, if any resistance should be offered.*

R. Abbot.

You are an excellent man M. Bishop, at a conclusion. If you could furnish and secure the premisses as you can enhaunce & amplify the conclusion wee should be terribly troubled with you. But it is truelie saide; *Debile fundamentum fallit opus: a slight foundation makes a falling house*: you might easily haue presumed that his Maiesty is of more sound and setled indgement then to be moued with such base and beggerly collections. We cannot finde in your allegations either your sacrifice of the Masse, or your Popish power to forgiue sinnes, or any other of the points which either you haue here repeated or before propounded. We heare you say it but we cannot see you proue it, that Constantine in matter of faith agreed with the present Roman church. Indeede he neuer knew the faith that is now in Rome: if he were now aliue he would spit in your faces that go about to make him partaker of your new & abhominable

ble deuiſes. And therefore as touching his moſt excellent Maieſtie we doubt not but that finding your forcible reaſons to be friuolous & vaine follies, your petitions & ſupplications to be nothing elſe but Donatiſticall importunities, he will ſtill embrace the truth which he hath receiued and as he hath hitherto deteſted your impious and wicked proceedings, ſo he will deteſt them more and more, and by all meanes endeuour to keepe his people free from thoſe damnable idolatries and ſuperſtitions whereto you labour to entrappe them. In which courſe his Maieſtie hath great cauſe to aſſure himſelfe of the ready aſſiſtance of almighty God, hauing had ſo good and notable experience thereof in himſelfe, and beholding it ſo cleerely in our late renowmed Queene, whoſe miraculous preſeruation againſt ſo many bloudy counſels and attempts of ſecret and open enemies, and namely of this viperous and ſerpentine generation of Ieſuites and Romiſh prieſtes, may iuſtly giue his Maieſtie encouragement to doe as ſhee did, ſtedfaſtly to continue in that which by the woorde of God he hath learned vndoubtedly to bee the truth of God. Your obiections of hereſies and diſgracing God and his Saints are cleered before. As touching good life and conuerſation, we ſee not ſuch fruites of your doctrine as that we can thinke you haue any cauſe to bragge thereof. If there were of vs any ſuch miſcreants, ſuch monſters and diuels incarnate, as there haue been of your Popes and Cardinals, his Maieſtie would not forbeare to ſhew himſelfe *the ſeruant or officer of God*, as Conſtantine called him ſelfe, to be auenged of ſuch doings. Such Atheiſts, ſuch dogges there were neuer found in any decourſe of men. Machiauell the maſter of them could ſay [a] *that there is no where leſſe piety or religion then in them that dwell neereſt to Rome*, and the common prouerbe importeth ſomewhat *the neerer the church the further from God*. It is come to that paſſe with them that the name of a chriſtian is a word of reproch, and is vſed in the Italian tongue to note [b] *a blockhead*

[a] *Machiauel. diſputat. de rep. lib. 1. ca. 12.*

[b] *Hoſpin. de Orig. Monach. lib. 6. ca. 66.*

blockhead or foole. You say our doctrine tendeth to fleshly liberty, but it is your doctrine of absolutions and pardons that is the very fountaine of all wickednesse and sinne. Marsilius Patauinus could say of it of old, [c] *that it was a pernicious and brainsicke doctrine,* and *the seducing of soules, such as all Christians should take heed of,* whereby the Germanes complained, [d] *that all piety was abandoned and extinguished with them, whence proceeded whooredomes, incests, adulteries periuries, murthers, theft, extortion, vsury and all manner euils.* Matthew Paris could say of the time wherein your doctrine bare sway, [e] *He is in these times accounted a very good man that is not starke naught.* As touching our selues we confesse that we are not such as we ought to be, neither doth our thankfulnesse in due sort answer Gods goodnesse towards vs, but yet we hope we are farre from being so bad as your owne stories haue reported you to be. Pardon vs, M. Bishop: we stand vpon our reputation in this behalf. We can neither heare of forren nations, nor see in the best of your catholickes among vs that there is any cause for you to take vpon you in conuersation to be preferred before vs.

[c] *Marsil. Patauin. defens. pacis. par. 2 ca. 26.*
[d] *Centum grauam. German. art. 3. apud. Illyric. in Catal. test. verit.*
[e] *Matth. Paris. in Henr. 3*

31. W. Bishop.

Pardon me deare Soueraigne, if before I finish this argument, I seeme ouer-bold heere to present vnto your memorie, that all your most gratious and godly Progenitors, and all our holy Predecessors, who now (assuredly) stand before the tribunall of God: doe demaund and expect no lesse at your hands. For they founded not Bishoprickes, Deaneries, and other spirituall liuings: they builded not Colledges, and Schools, for Protestants or their fauourers. Ponder well therefore I beseech your Maiestie, whether they doe not, or may not iustly challenge of you, (to whom the administration of iustice belongeth,) to see and prouide: that such Churches, Church-liuings, & spirituall rewards of learning, as they erected & bequeathed to Roman

in Biſhops, and Prieſtes, be diſpoſed, of and beſtowed according to their erections, and foundation. If it ſhall pleaſe the Proteſtants to erect any new Churches, or beſtow any other reuennes towards their Miniſters maintenance, let them haue them hardly, and enioy them quietly: onely let them be content, out of their equitie to leaue vs that which was prouided for vs, and bequeathed vnto vs by our moſt Religious Aunceſtors.

R. ABBOT.

We ſee what it is, M Biſhop that you would haue: you plead hard for Biſhoprickes and Deanries, and ſurely you need not doubt but if you can make good that which you haue written, you ſhall haue what you deſire. You ſay that *all his Maieſties Godly progenitours and holy predeceſſours doe expect at his handes to eſtabliſh the Romane religion*: but howe come you to know their mind, or where haue you beene to aduiſe with them of that matter? Surely if they were asked their aduiſe for our direction, they would ſay as Abraham ſayd, [a] *They haue Moſes and the prophets let them heare them.* [b] *They haue a ſure word of the prophets & Apoſtles: let them locke to it as to a candle ſhining in a darke place,* Yea but you tell vs that Biſhoprickes and Deanries, and churches and church-liuings were by them erected and bequeathed to Romane Biſhops and Prieſtes, not to Proteſtants and their fauourers. But you ſpeake partially, M Biſhop, and we cannot beleeue you therein. By hiſtorie it appeareth plainely that [c] Auſtin the blacke Monke at his comming into this Iland neere ſixe hundred yeres after the incarnation of Chriſte found here many Biſhops and Prieſtes and very learned men farre differing from Romiſh Prieſtes, inſomuch that they reiected his traditions which he brought from Rome, deteſted his pride, renounced his authority and would not accept him for their Archbiſhop as he deſired to bee. There were then [d] Abbies a great number in which the flocke of chriſt

[a] Luc. 16. 29.
[b] 2. Pet. 1. 19.
[c] *Beda hiſt eccleſ. gent. Angl lib. 2. cap. 2.*
[d] *Galfrid. Monumetenſ. lib. 8. cap. 4. Bale. ſcript. Britannic lib. 1. oper. minor.*

of the Popes supremacie ouer other bish:

(being indeed of students in *Diuinitie*) was kept in good order. Amongst other there was at Bangor in Wales a church of a thousand two hundred Monkes, not Popish Monkes and idle belly-gods, but all liuing with the labour of their handes, and bestowing the time of rest from their labours in praier and meditation of the scriptures. Out of this church long before that time went [c] Pelagius the hereticke, whose doctrine of free will then not only the Britons but al Romish priests detested and abhorred, which now is stifflie maintained by Romish Priestes. Ouer that church at Austins comming was one Dinochus a very learned man, who when Austin required the bishops to be subiect to his Romish authoritie, perswaded them by diuers arguments that they did not owe him any such subiection. Whereat Austin being offended, prouoked king Ethelbert against them, by whose procurement an armie of infidels was sent to slaie them, who cruellie and vnmercifully performed the slaughter, not [f] sparing them who in their shirts came foorth to them to intreat mercy. At that time was there one [g] *Daganus* a bishop of Scotland that had beene brought vp in that colledge of Bangor, who also resisted the proceedings of that Romish Archbishop, and would not admit of alteration from those obseruations which from the first receiuing of religion had beene reteined amongst them: Yea comming into England after the death of Austin he refused to eate with [h] Laurentius succeeding in the place of Austin and with Mellitus and Iustus, all of Austins company and condition, to signifie his detestation of those nouelties and superstitions that were brought in by them. Then it should seeme that our Bishoprickes and spirituall liuings were not first founded for Romish priestes, since a Romish priest could haue no entertainment amongst the Bishops that were here before, and by the meanes of that Romish priest so many were martyred for refusing to receiue him. Yea and a long time after the [i] Britons still refused those Romish

[c] *Bale vt supra.*

[f] *Old English Chronicle cited by B. Iewel. de fens. of the Apolog. the. 5. part. in the beginning.*

[g] *Centur. Magdeburg. 6. cap. 10. ex. Baleo.*

[h] *Holinsh. hist. of England.*

[i] *Beda hist. eccles. gent. Angl. lib. 2. cap. 20.*

Romish nouelties, and with them ioined all the churches and bishops of Scotland, as [k] Aidanus, Finianus, Colman and many others, of whom the said [l] Aidanus was a man so renowmed for his learning and pietie, as that Oswald king of Northumberland sent for him to Donwald king of Scots, and made him a bishop in his countrey. Now although Austin by that that he then brought from Rome did somewhat contaminate the faith of Christ, yet was it nothing to the filth and abhomination that afterwards was brought in: so that the name of a Romish priest is a meere equiuocation betwixt the priests that now are, and those that were then. For then did the kings of this land still reteine their supremacie in causes ecclesiasticall: they founded bishoprickes and inuested to them at their pleasure, as did [m] Edward the confessour the bishopricke of Exceter, and himselfe with his Queene inuested to it Leofricus: they made lawes for the order and gouernment of the church as is to be seene by the lawes of [n] Edward, of Alfred, of Ethelstane, of Canutus and other princes before the conquest, and many lawes also made by Princes • since the conquest against the vsurpations and intrusions of the Pope. Then were the Scriptures in [p] foure seuerall languages of so many seuerall nations in this Iland beside the Latine tongue common to them all, thereout to search the knowledge of Gods truth. Then were they in monasteries [q] commaunded to bee exercised in the reading of the Scriptures, and euerie one was required to learne the Lordes prayer and the Creed in the English tongue. Then was the Communion ministred to the people in both kindes, so that [r] souldiours going to battaile receiued it in that sort according as from the beginning was accustomed in the church. Then was Transubstantiation altogether vnknowne, and when it began to bee broched or not long after, [s] *Elfricus* then Archbishop of Canterburie, amongst manie Sermons which he translated out of Latin into the Saxon tongue to bee

[k] *Ibid. lib. 3. cap. 25.*
[l] *Bale script. Britan. cent. 2. op. minor.*
[m] *Stowes. Annals in S. Edward.*
[n] *Foxe Acts and Monum. vol. 1. in the end*
• *Reportes of Sir Edw. Cooke. part. 5.*
[p] *Bed. hist. eccles. gent. Angl. lib. 1. cap. 1.*
[q] *Annals of John Stow in Ethelbald.*
[r] *Matth. Paris. in Harold. & Will. Rufo.*
[s] *Fox Acts and Monuments ex. archivis eccle Wigorn & Exon.*

of building monasteries.

be read publickely in the church, translated one to be read vpon Easter day, expressly contradicting that new deuise, and consequently ouerthrowing the sacrifice of the masse,

[t] *Roger Houed. continuat. Bedæ part. 1 anno 792.*

Then did[t] the Bishops and princes of this land condemne the second Nicene councell as idolatrous and contrary to the true faith for teaching the worshipping of images: hauing receiued the booke of that counsell sent vnto them from Charles the great, and writing to the same Charles an epistle substantially grounded out of the authoritie of holy scripture in reproofe thereof. Then were tithes and oblations giuen to married Priestes and so continued till the time of Hildebrand, [u] *who by an example new and straung* and contrary to the expresse canon of the [x] councell of Gangra, *did remoue them from doong diuine seruice whence grew greater scandall then euer grew by any heresie in the church.* Yea and our most anncient cathedrall churches were places for married Priests, not for Popish filthie Votaries, as by the auncient recordes of diuers of them and namely of the church of Worcester appeareth vntill this day. It was king [y] Edgar that first expulsed them almost a thousand yeeres after Christe, and that against the will of his nobles and commons, when they [z] iustly pleaded for themselues that being the auncient possessours, they could not without wrong bee ejected from that they had so long holden, and therefore were by [a] *Alferus* a Duke of the Mercians and other nobles and great men againe restored to their former places. It is plaine then that the most auncient foundations and donations were intended to vs, M. Bishop, and not to you, and therefore that we haue not therein vsurped any thing of yours, but recouered the possession of our owne. As for latter erections they haue beene of two sorts: some hauing respected in them a benefite to themselues: others aiming at the benefite of church and common wealth. Men were growen to the opinon that the building and indowing of religious houses should be the redemption of their sinnes,

[u] *Matth. Paris. in Will. Conquest.*

[x] *Concil. Gangr. can. 4.*

[y] *Bale. script. Britan. Cent. 2. in Edgaro.*

[z] *Foxe. Acts. and Monum. ex Gulielm. de regib lib 2.*

[a] *Idem ex hist Iornalens.*

sinnes, and the purchase of their soules health. By reason whereof they became madde in giuing, and as out of his experience the diuell could say, [b] *skinne for skinne, and all that a man hath will he giue for his life*, and as GOD himselfe hath recorded the humor of men to bee, [c] *to giue his first borne for his transgression, euen the fruite of his body for the sinne of his soule*, so it befell here that menne burdened with their sinnes and distressed in conscience, and wanting the sight of the *sunne of righteousnesse* to giue them the light of true comfort did spare no cost, though to the wrong of their children and posterity, to light vnto themselues this wasting candle of falle and deluding hope. Now because these foundations tended directly to the dishonour of Iesus Christ and to the empeachment of his glorious redemption, and [d] *comming from the wages of a harlot did re turne againe to harlots wages* being employed to the nourishment and practise of vncleane and filthie life, therefore the hand of God and his iudgement was vpon them and they were destroied with the destruction of Babell vtterlie to fall and neuer to rise againe. Other donations and erections there were, which although they were intangled with the superstition of those times, yet in their true and proper end were referred to the aduauncement of learning for the good of church and common wealth. Some men preferred to high place finding the want of learning to bee a maime to themselues, were mooued thereby to seeke the supply thereof in others. Other some without doubt were greatly offended to see the horrible decay of learning in monasteries and houses of religion which were woont to be the schooles and nourseries thereof. For after the comming in of the swarmes of locustes, that Romish vermine of [e] *begging friars*, all good artes and literature were aboliſhed, the skie was euen darke with the foggy mistes of barbarous ignorance, and it came to passe that it was taken vp for a common prouerbe, *Monacho indoctior more vnlearned then a monke*. Wherefore GOD determi-

[b] *Iob.2.4.*

[c] *Mich.6.7.*

[d] *Mich.1.7.*

[e] *Hospinian.de orig. Monach. lib.6.ca.28.*

ning the ruine and ouerthrow of that Sodome and Gomorrah raised vp the spirits of some by whom hee would prouide better for the blinding of his church. And hence arose those noble foundations of our Schooles and Vniuersities, not intended for Romish Priests but for learned men to serue the state in all occasions of employment, which by whomsoeuer they were builded are more truly put to their vse by vs then they were by others that haue beene before vs; our Colledges also being brought in latter times by their abuse to meere sophistry and barbaritie, to studies of Necromancy and wicked arts: to the reading of the Master of the Sentences in steede of reading the holy scriptures, and the true vse of learning seldome to be found. Now if withall any thing hath come to vs which was directly intended to the maintenance of Romish idolatry and superstition, wee take the same as the spoile of Egypt wherewith to blind and furnish the Tabernacle of the Lord: and as you, M. Bishop, in your apostasie vsurped those donations that were first meant to vs and our religion; so giue vs leaue by the gift of our God iustly to inioie that that by the meaning of the founders was purposed to you. Which our Princes by their lawes assigning to vs haue done as Christian Emperours of old did, who in like sort [f] *did passe to the true catholicke church the church and reuenues* that were founded and giuen by Donatistes to heresie and schisme. And as the church at first did which entering vpon the temples and possessions of heathen idolaters conuerted the same to the seruice of the true God, neither did they thinke it a sufficient reason to relinquish the same to the maintenance of idolatry because they were at first intended to that use. And surely in these magnificall deuotions the Papistes can challenge no more to themselues then of old the heathens might, who builded infinite [g] stately temples and altars and bedecked with [h] gold and siluer the idols and images of their Gods, and performed their idolatrous [i] solemnities

[f] *August. epist.* 50.

[g] *Arnob. aduers. gent. lib.* 3.
[h] *Ierem.* 10.4. *Baruch.* 6.3.9.
[i] *Tertull. de baptisme.*

nities with great preparation and coſt, and * offered large and continuall offerings, and endowed their prieſts with [k] lands and poſſeſſions, the glory whereof made them deſpiſe the baſenes as they tooke it of Chriſtian religion, and they vpbraided them to be [l] *Fruitles men*, men that did no good, becauſe they ſaw no ſuch matters to proceed from them, Tertullian anſwering, [m] *Plus inſumit miſericordia noſtra vicatim quam veſtra religio templatim: Our mercy beſtoweth more in the ſtreetes then your religion doth in your temples.* Yea and at this day they ſay that the Turkes ceaſe not to beſturre themſelues in building of religious houſes for their Monkes and Prieſtes to performe ſuch ſuperſtitions as their wicked Mahomet hath directed them, being perſwaded by him that by ſuch merits they muſt atteine to heauen. In all ages indeede it hath beene found true which S. Ambroſe ſayth: [n] *Ad ſacrilegium perfidi largiores quàm ad ſalutem fideles ſunt: Miſbeleeuers are more full of largeſſe to ſacriledge & idolatrie then are the faithfull to thoſe thinges that concerne ſaluation*, becauſe as men naturally doe more regard their owne children then ſtrangers, ſo are they naturally more ſtrongly poſſeſſed with humane deuiſes as their owne, then thoſe thinges which are of God, which are ſo much the more ſtrange by how much the more of natures corruption doth ſtill remaine. Now therefore on the one ſide the largeſſe of Popery to the vſe of their religion is no argumēt of the truth thereof, becauſe Turkes and heathens doe the ſame: and on the other ſide as if Conſtantinople were brought vnder the iuriſdiction of the Pope hee would not thinke it reaſon that thoſe things which were conſecrate to Turkiſh ſuperſtition ſhoulde therefore remaine ſtill to the ſame vſe: ſo no reaſon is it that thoſe thinges which were firſt intended to Popiſh idolatrie amongſt vs ſhoulde for that cauſe bee ſtill continued to the maintenance thereof. Juſtifie your religion to be of God, and we are readie to yeeld vnto you the maſterſhip and rule of all. But that you cannot doe,

* *Tertul. Apol. cap. 42.*

[k] *Gen. 47. 22.*

[l] *Tertul. Apolog. cap 42.*

[m] *Ibid.*

[n] *Ambroſ. de S. ſancto. lib. 3. cap. 18.*

and therefore wee say as Israel sayd of olde to the king of Ammon: ° *Wouldest not thou possesse that which Chemosh thy God giueth thee to possesse? so whomsoeuer the Lord our God driueth out before vs them will we possesse.*

° *Iudg* 11.24

32. W. BISHOP.

If all these reasons, and exceeding many other which might be mustered, and produced to the same purpose, will not suffice to effect in your Maestie, a loue and desire, to embrace that auncient Romanfaith, which al your renowmed Progenitors, so highly reuerenced, loued, and esteemed. Yet let me (prostrate on my knee) most humbly beseech your Highnesse, in the name of thousandes: that so farre forth they may preuaile with you, as you will not permit those rigorous lawes, framed against Recusant Catholickes, to be put in practise and executed. For howe can it seeme conformable to reason, in your Maesties deepe wisedome, and iudgement? that your louing Subiects should by compulsion and constraint, vnder that intollerable penaltie of losse of all their goodes, conforme themselues to such articles of Religion, that by the purest antiquitie were censured to be erronious and execrable? And what miserie, and pittie were it, to driue them perforce, eyther to swall w downe the deadly poison of their soules, or else to endure besides the disgrace of the state, the losse of their worldly wealth and libertie? Consider and weigh with your selfe, my most gratious Liege, whether it will not bee thought ouer great seueritie, to presse men (euen against humane nature and condition,) with patience to heare their owne profession and beleefe, both vntruely slaundered, and most bitterly reuiled and inueighed against: as in most Minsters sermons it is commonly. Yea to giue patient eare to them that blush not publickly, to call our blessed Sauiours body in the holy SACRAMENT, an abhominable Idole: his glorious and immortall Saints, senseless dead Men: his Vicar and Vicegerent on earth Antichrist, *and euery Catholicke an Idolater. With infinite other intollerable reproches:*

Our

Our constant hope, euen yet, (though against hope) is, that your Maiestie out of your owne sweete naturall disposition, and most milde carriage in gouernment hitherto, will not only moderate, but suspend all such extremitie: And not suffer it to be extended against them, who in former doubtfull times, were (in manner) the onely men, that defended and made manifest to the world, your Title and interest to the Crowne of England: and were no lesse willing to receiue you, when the time came: and as forward to haue assisted you (if neede had required) as any sort of Subiects within the land. And neuer since wittingly offended your sacred Maiestie in any thing. It may be obiected that they doe not conforme themselues vnto a statute law made against their religion: Be it so. Then their Religion towards God not any contempt of their lawfull Superiour, doth commaund them from the conformitie, which is pardonable. Considering that they be no inuenters, or followers of nouelties, but onely hold on and perseuere in the faith of their forefathers. And what subiect is there among the most dutifull, that doth not often transgresse and giue offence to one statute law or other: yet for no other law, men are so hardly dealt wt shall, albeit they violate many of them together. Onely Catholikes are for the transgressing of one, huspeled and handled as though they were some hainous rebels, and traytors: Who (be it spoken without disparagement to others) are (by them that liue neere them) esteemed commonly, the most orderly subiects: as true of their wordes, as sound in their deedes, of as great charitie and hospitalitie towards their neighbours, and compassion of the poore: briefly, of as moderate and ciuill carriage and behauiour, as most men in their countrie: So that to begger and vndoe them (as the execution of that law established, must needes do the poorer sort of them,) would be little lesse then to vndoe and destroy all good order, and Discipline in the common-weale.

R. Abbot.

You muster often, M. Bishop, but by all your muster-

ing you can not leuie a strong armie. Your souldiours are dwarfes to fight with Pygmees and not with men, and therefore no maruell if you neuer gaine the fielde. You seeme strong to children and fooles, but men of vnderstanding can see that your strongest swordes are but reeds, and your best armour but like Adams fig-tree leaues. You call those *rigorous lawes that are framed against recusant Catholickes*, but therin you play the part of a lewde hypocrite. For are our lawes rigorous against you for mulct of goods, when your lawes proceede against vs to the shedding of our bloud? You demaund how it should *seeme conformable to reason, that his Maiesties subiects should by compulsion and constraint conforme themselues to such articles of religion as by the purest antiquity were censured to be erroneous and execrable?* But I demaund of you howe those his Maiesties subiects of whom you speake doe know that the articles to which they are required to conforme themselues are by the purest antiquity cēsured to be erroneous & execrable? Are they conuersant in the reading of antiquities? doe they peruse the writings of the fathers and the stories of the auncient church? Nothing lesse: they conceiue nothing but only as you informe them, and you gull them with your lies: with goodly wordes you seduce and beguile them: you tell them tales of the moone-shine in the mustard-pot, and to keepe them in the beleefe thereof you vse an art to frame them to this principle that they must reade nothing that is written by vs for discouery of your villanie and falsehood. You know well inough that if they vse their liberty to read our bookes, your cake will soone proue dough, and you shall be found to be cozening and false harlots: but they are content in their seelinesse to goe [a] *like fooles to the stocks*, they knowe not whither, and vppon your worde to receiue that whereof they knowe nothing whether it be right or wronge. But how doth it appeare that the Articles of religion whereto they are required to conforme themselues are so censured by the

[a] *Pro.7.22.*

the pureſt antiquitie to be erronious and execrable? We are taught that [b] *the houſhold of God are builded vppon the foundations of the Apoſtles and prophets*, (that is, [c] *the newe and old teſtament*) *Ieſus Chriſt himſelfe being the head corner ſtone.* This is the pureſt antiquitie, and of this antiquitie Cyprian ſayth: [d] *If Chriſt onely bee to be heard then are wee not to liſten what any man before vs hath thought fitte to bee done, but what Chriſt hath done who is before all: For we are not to follow the cuſtome of men but the truth of God.* Doe you finde then that Chriſt by his Prophets and Apoſtles in the old or newe teſtament hath cenſured thoſe articles whereto they are required to conforme themſelues to be erroneous and execrable? They are required to come to the church where wee call vpon one God in the name of Ieſus Chriſt: wee reade onely the ſcriptures and word of God: we adminiſter the ſacraments according to the very tenure and letter of the Goſpell, and are theſe the thinges that are cenſured to bee erroneous and execrable? Peter and Paule were the firſt auncient founders of the Romane church: they are a part of the pureſt antiquitie: ſhew vs, M. Biſhop, what article there is in our diuine ſeruice that Peter and Paul haue cenſured to be erroneous and execrable? The antiquity that followed is not the *pureſt antiquity*, for you your ſelues ſay that you are faine [e] to *beare with many errours in the auncient Catholicke writers*, and yet what is there in our ſeruice which any one of them hath cenſured to be erroneous and execrable? You are they M. Biſhop, that iuſtly deſerue the rigour of the lawe who deale thus traiterouſly with his Maieſtie and treacherouſly with his ſubiects to perſwade them that thoſe thinges by the pureſt antiquitie are cenſured to be erroneous and execrable which indeede are framed to the true paterne and example of the pureſt antiquitie in the ſeruice of the church. Nowe whereas you ſay that hereby they are driuen *to ſwallow downe the deadly poiſon of their ſoules*, I cannot better anſwere you then by the wordes of the Prophet,

[b] *Ephe.* 2. 20.

[c] *Ambroſ. in Eph. ca.* 2.

[d] *Cyprian. lib.* 2. *epiſt.* 3.

[e] *Index expurgat. in caſtigat. Bertram.*

Esay 5 20. phet, 'We vnto them that call good euill and euill good. &c. It is not deadly poison which we deliuer expresly and only by the word of God, but that is deadly poyson which you haue drawne from the filthy lakes and puddles of the deuise of man. But you alleage that it is *ouergreat seueritie to presse men, euen against humane nature and condition with patience to heare their owne profession & beleefe both vntruly slaundered and most bitterly reuiled and inueighed against.* But is that an argument for you in England whichis no argument for vs in Italy and Spaine? Is it an argument for you with vs in the time of King Iames, which was no argument for vs with you in the time of Queene Marie? Was it not against humane nature and condition to presse vs to heare our profession and beleefe vntruely slandered or else to loose our liues, and is it against humane nature and condition to presse you to heare your profession and beleefe inueighed against, and for default to endure onely a penaltie of your goods? But your argument vnlesse you had better props for your profession will not serue your turne. Franticke men must not goe at libertie, because it offendeth them to bee bounde. The maladies of children must not be neglected and let alone, because it is greeuous to them to endure the cure. Iustly are men to be forced to heare the discouerie of your profession, that they may vnderstand the wickednesse and abhomination thereof. And whereas you say that the same is *vntruely slaundered by our ministers*, you say vntruely therein. For there is not one Minister amongst vs, who in his sermons doth so throughly lay foorth the villanie and wickednesse of your profession as in trueth the cause and matter thereof doth require. You giue vs instance of some of your greeuances that we *cal our blessed Sauiours body in the Sacrament an abhominable Idoll*: but we call not the body of Christ an abhominable idoll: we call that an abhominable idoll which you fallly terme the bodie of Christ, and vnder that pretence fall downe before it and worship it, and call it your

Lord

Lord and God. We ſay as the Apoſtle hath taught vs and antiquitie hath receiued that the Sacrament is in ſubſtance [f] *bread*, and onely [g] *in name and power and after* [h] *a certaine manor is accounted the body of Ckriſt*, [i] *not the very body but a myſterie of his body*, though ſuch a myſterie as doth truely exhibite the body of Chriſt to be ſpiritually receiued of vs by faith in him. Now when you worſhip the Sacrament it ſelfe as being very Chriſt himſelfe, and call the ſame your Lord and your God, what doe you but make a God of a peece of bread, and vnder the name of the bodie of Chriſt, ſet vp an idoll in the church? your ſecond greeuance that we call *the glorious and immortall Saints dead men*, is anſwered before. Your ſenſeleſſe addition is your owne exaggeration: we vſe no other termes of dead Saints then occaſion requireth to challenge due honour to the immortall God. Their images indeed which you worſhip in their ſtead we iuſtly call ſenſeleſſe blockes, and highly condemne your ſtupiditie and ſenſeleſneſſe in doing religious duetie and ſeruice vnto them. Againe, you are offended that we call *Chriſts vicar and vicegerent on earth Antichriſt*. Indeede we call the Pope Antichriſt, and doe affirme him therfore ſo to be, becauſe he hath taken vpon him to be Chriſtes vicar and vicegerent vpon earth, and heerein doth your ſingular impudencie and obſtinacie appeare, that you will giue him that title which neuer anie prophet or Apoſtle, neuer any auncient Father, or Councell, or ſtorie either in name or in nature, either in word or in meaning hath attributed vnto him. We haue heard before how Eleutherius biſhop of Rome, acknowledged the title of *Gods vicegrent* to be the title of the prince, and therefore he condemneth you of diſloialtie that will tranſferre the iuſt title of your prince to an vniuſtly vſurping forreine Prieſt. But that the Pope is Antichriſt euen that great Antichriſt that was foreſpoken of by Saint Paul and S. Iohn, I haue vndertaken to defend. The [k] booke is abroad: let you and me ioine vpon that iſſue: vntill you diſprooue

[f] 1. Cor 10.16. & 11.26.
[g] *Euſeb. hiſt eccleſiaſt. l. 6 c. 42.*
[i] *Cypr. de reſurrect. Chriſt.*
[h] *Aug. ep. 23. imperfect. hom. 11.*
[k] *Antichriſti demonſtratio: cont. fabul. Pontific. &c.*

disproove our proofes, you must giue vs leaue still to say that the pope is Antichrist, and that you in seruing him doe make your selues vassals and slaues to the man of sin. For that matter I say content your selfe that we call a spade a spade: all the water in Tiber will not wash the pope from that blot, as afterwards also shall in some part appeere in examining the enterance of your booke. Lastlie, you are grieued that we call *euerie Catholicke an idolater*, and indeed we call your Catholickes idolaters, we call euerie papist an idolater, and that iustly vpon good warrant. For if [l] *consecration of images* be *idolatrie*, what is euery papist but an idolater that consecrateth images and vseth them consecrated to worship them? What is he but an idolater that boweth to the [m] *stocke of a tree, and* [n] *worshippeth the worke of his owne handes, which his owne fingers haue made*, whereof it is truely saide, [o] *They haue eues and see not, eares haue they and heare not*, &c. Thus the Scripture describeth idolatrie: this euery papist doth, and therfore euery papist doth that which the Scripture pronounceth to be idolatrie. And why doth this so much trouble you M. Bishop, seeing [p] Gregorie de Valentia freely confesseth, that you all commit idolatry and therefore must necessarily be holden to be *idol ters*: onely by a new pardoxe he will perswade vs that all idolatrie is not forbidden by the word of God. But your shame is apparant in this matter, and lieth open to all eies that will not refuse to see. This is one of those grosse abhominations wherein he that cannot or wil not take knowledg of your apostasie, sheweth himselfe either to be a very blinde or a very wilfull man, and no reason is there that you should hope that his Maiestie will suffer his subiects freely to *be thus* [q] *led by you to dumbe idols to doe them seruice*, and by them to goe a *whooring* from the true God.

l *Tertul. de Idololat.*

m *Esa* 44.19.
n *Cap.* 2.8.
o *Psal* 115. 5.6.

p *Greg. de Valent. lib. 2. Apologet. de idololatria. ca. 7.*

q 1. *Cor.* 12.2.

Yet you pleade further for fauour in that *you in former doubtfull times were in manner the only men that defended and made knowne to the world his Maiesties Title & interest to the Crowne*

Crowne of England. Which if you ſpeake of your ſelfe you haue your anſwere before. If you extend it generally to Recuſants you knowe well enough that you ſay vntruely. For the Recuſants generally were ſo Ieſuited as that you ſeculars were brought almoſt to leape at a cruſt, and greatly diſtreſſed for want of neceſſarie ſuccour and releife. And which way the Ieſuites looked it is knowne well enough, and hath beene ſufficiently diſcouered both by you and by themſelues. And therefore if the Recuſant Papiſtes had had their will, a Ieſuited Queene, not a Proteſtant King, muſt haue had the wearing of the crowne. How willing you were to receiue his Maieſtie appeared by the attendance that ſo many of you gaue him at his comming in, riding diſguiſed that you might not bee knowne, which to what purpoſe it was ſoone after wasſeene by your companions Watſon and Clerke, whome only to name is ſufficient for anſwere to theſe *Crocodiles teares*, wherewith you ſeeke to gaine fauour at his Maieſties hands by falſely pretending loyaltie and loue vnto him. But much more ſhall the remembrance of your lately intended miſcheife giue full aſſurance to his Maieſtie that there is no fidelitie, nothing but treacherie and villanie to bee found amongſt you. You would, you ſay, *haue beene as readie to haue aſſiſted his Maieſty, if need had required, as any ſort of ſubiects in the land.* But bleſſed be God that his Maieſty had no neede of any of your aſſiſtance. Bellarmine hath diſcouered it for a principle of yours [t] *that you ought not to tolerate a miſbeleeuing king*, ſuch as you take his Maieſty to bee, & therefore if hee had relied vppon your aſſiſtance either hee muſt haue daunced after your pipe or elſe haue leaped without the crowne. It was not his Maieſties right that you reſpected: it was onely the ſeruing of your owne turne. You ſay that *you haue not ſince offended his Maieſty in any thing*: but that is not true. You and your fellowes offend his Maieſty dayly in the higheſt degree in ſeeking to inueigle his ſubiects and to draw them to the admiring and admitting of a for-

[t] *Bellarm. de Rom. Pontif. lib. 5. cap. 7.*

ren iurisdiction and they offend his Maiestie in like sort in being content to be inueighled and seduced by you. *It may be obiected*, say you, *that they doe not conforme themselues, to a statute law made against their religion*: but we obiect that they deny true seruice to God and conformity to his lawes: to which Princes are on Gods behalfe by lawes and statutes to compell them. Yet heereby you qualifie their offence *as pardonable for that their religion towardes God, not any contempt of their lawfull superiour doth command them from the conformity*, As if all Iewes, and Turkes, and Pagans and heretickes could not plead that exception for themselues as well as you. When Constantine by his edicts and statutes did set vp Christs true religion and did driue all other religions into corners as you saide before, decreeing very sharply *against the sacrifices of Pagans vpon paine of death*, against wilfull heretickes and schismatickes *vpon confiscation of their goods*, had it beene a sufficient defence for refractarie persons to say that their religion towards God, not any contempt of their lawfull superiour did command them from conformity to his lawes? If it were no answer then, we must likewise conceiue now that it is a contempt of their Prince that the regard of his lawes doth not draw them duely to examine the religion which they professe that they may see the filthinesse and abhomination thereof and how iustly it is to be detested and abhorred. For it is their vsuall manner to vndertake that religion hand ouer head, and scarse is ther one of a thousand amongst them that is able to giue any reason why he beleeueth so rather then otherwise. Which shalbe your iust condemnation with God, M. Bishop, that doe condemne men for being *blind-obedient* in a cause against you, and doe teach them to bee *blind obedient* to you in a cause against God. But you alleadge further for their excuse *that they be no inuentors or followers of nouelties but only hold on and perseuere in the faith of their forefathers*. And that could the Pagans and heathens alleadge for themselues also, that they

[r] *August. ep. 50*

[s] *Aug. ep. 48.*

[t] *Reply to the Iesuits Apology.*

they were no inuentours or followers of nouelties, but that their fathers and forefathers for hundreds and thousands of yeares had continued the same superstition. So may adulterers and whooremongers, drunkards, theeues and other malefactors excuse themselues that they are not the first inuentours of those sinnes, but that their fathers and forefathers were the same, and that these behauiours haue beene accustomed since the worlde began. but compulsion of lawes must driue them to come where they may bee taught, that whereas without question many of them say with themselues as did the Donatistes, [u] *It is true indeede that you say, we cannot tell what to answere, but it is hard for vs to leaue the tradition of our fathers*, they may be shaken from that heauie drowsinesse that holdeth them and may learne to giue glory vnto God and say with the Gentiles, [x] *surely our fathers haue inherited lies and vanitie wherein there is no profit*: and may heare God saying vnto his people: [y] *Walke ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their Idols: I am the Lord your God: walke ye in my statutes and keepe my iudgements and doe them*: and againe calling them out of Babylon, [z] *Goe out of her, my people, that ye be not partakers in her sinnes and that ye receiue not of her plagues*. But where you say that the thinges which they follow are *no nouelties*, you say vntruely. For your Iesus psalter and Ladies psalter which commonly you put into their hands what are they but nouelties? your Agnus deies, your hallowed beads & grails, your pardons, your dispensations, your reconciling to the bishop of Rome, your babies and puppets, and other such like witcheries & sorceries what are they but nouelties? let vs see the practise of any of this trumpery in the ancient church. But indeed ther is no shadow therof: they are new deuises of Antichrist, & the baits of his spirituall fornications to inchaunt and intoxicate simple and vnstable soules. You goe forward and tell vs that amongst *the most dueti full there is none but offendeth against one statute or other, yet onely*

[u] *Augustin. epist. 48.*

[x] *Ier. 16. 19.*

[y] *Ezech. 20. 18*

[z] *Apoc. 18. 4.*

Catholickes are for the transgressing of one huspeled and handled as though they were some hainous rebelles and traitours. Ah tender chickens how you are huspeled and handled! how would you complaine, I trow, if we practised that which God hath said vnto vs, [a] *Reward her euen as shee hath rewarded you, and giue her double according to her workes, and in the cup which shee hath filled to you, fill her the double*? But other lawes and statutes are looked vnto as the cause requireth and transgressours receiue due punishment according to desert: but lawes for religion as they are of higher nature and greater consequence, so should more straightly & seuerely be put in execution for challenging due honour vnto God, and for the welfare add safety of the publicke state. Where indeede the default is that lawes are not so throughly and effectually pursued against you as cause is they should be. For howsoeuer you cleere the matter with *asthough they were some hainous rebels and traitours*, the very truth is that in making men Papistes you make them eyther actually traitours, or if not actually because they knowe not yet the secret of your occupation, yet *in Potentia proxima* to bee wrought vpon for any traiterous executions. For the fundamentall points of your religion are meerely treason, that the Pope is [b] *Gods vicegerent vpon earth*, and therefore superiour to your Prince: that it is in the [c] Popes power to depose his Maiestie and depriue him of his crowne: that he may [d] absolue his subiects from their oth of allegeance to him: that at his commaundement they are to take armes against him: that [e] Catholickes ought not to tollerate a misbeleeuing King, as they account euery one that beleeueth not with them: that [f] where their religion is in hazard, no faith or fidelitie is to be performed. Which positions of yours doe very well deserue that all seuerity of lawes should be vsed to preserue his Maiesties subiects from being infected with the venime and poyson thereof. And I doubt not but that his Maiestie doth now very well see & conceiue

[a] *Apoc.* 18.6.

[b] *Decretal. Greg. de transl. episc. ca. Quanto.*

[c] *Sext. de sentent. & re iudicata. cap. Ad Apostolicæ. Bulla Pij 5. cont. Elizabeth regin.*

[d] *Ibid.*

[e] *Bellarm de Rom. Pontif. li. 5. ca. 7.*

[f] *Matth. Paris. in Henric. 2.*

conceiue that it is very neceſſary that by due execution thereof your wicked enterpriſes be more ſtrongly croſſed and hindered then hitherto they haue beene. You commend your Recuſants as *eſteemed by them that liue neere them the moſt orderly ſubiects.* What? and none ſo orderly as they? We ſee the prouerbe to be true:

Quiſquis amat ranam, ranam putat eſſe Dianam:
Who loues the frog in filthy dike
He thinkes the frog Diana-like.

You tell vs that *they are as true of their words, as ſound in their deeds, of as great charity and hoſpitality towards their neighbours, and compaſſion of the poore: of as moderate and ciuill cariage and behauiour as moſt men in their countrie.* And indeede it is true that many of them are fitter for vs then they are for you, and we are ſorrie that they cannot be gotten to awake out of their ſleepe and to wipe away that needles diſgrace which by their owne wilfulneſſe doth hang vpon them. But there are many more of them who are fitter for you then they are for vs, men that had neede to liue vnder a ſhriuinge and pardoning religion, being notorious for groſſe and abſurd ſinnes, whooremongers, drunkardes, ſwearers, full of bitinge and cruelty, of falſehood and villanie, farre from any ſuch commendation as you giue them, and yet theſe forſooth are they who in their ioylitie at their tables and vpon their alebenches talke of iuſtification by workes, and of comming to heauen by merites and crie out vpon the Proteſtant doctrine as opening a way to licentious and euill life. We know them, M. Biſhop, as well as you and wee know there is no cauſe at all to giue them any ſuch commendation of behauiour aboue other ſorts of men. Your concluſion is, that to *begger and vndoe them (as the execution of that law eſtabliſhed muſt needes doe the poorer ſorte of them) would be little leſſe then to vndoe & deſtroy all good order and diſcipline in the common weale,* Where we ſee you ſpeake for a fee and therfore ſtick not to ſpeake at large. But you muſt vnderſtand

vnderstand that the good order and discipline of the common weale might stand well enough without them. Though they were, where their hearts are, vnder the Popes protection, yet we could haue good order and discipline in our common weale, and so much the better by how much the more it would be freed from being disturbed by them. As for beggering & vndoing them, it is not the law that doth it, but they begger & vndoo themselues by their owne blind wilfulnes, in that they doe not subiect themselues to the law when notwithstanding they can giue no good reason why they should be against the law. And if they were beggered and vndone as touching their bodily goods it were the better for the common-wealth and for themselues, because thereby they should be freed from such copesmats as you are who nouzle them in their disobedience to God and to their princes law: who vse your witts to craue for them immunity of mulct and paiment to the Prince that they may haue their estate free to bestow the more liberally vpon you: who like the [g] Donatistes would not haue them to loose their goods, and would haue them at liberty to loose Christ: who would haue their wils and testaments made good by the lawes of the realme, and them suffered to disanull the will and testament of Christ: who would haue protection for them to enioy what they buie, and would haue Christ to haue no protection to hold them whom he hath bought: who would haue them quietly to liue at their owne home, and in the meane time freely permitted to banish Christ. The execution of the law is iust and godly, and by what arguments [h] S. Austin defended the like of old against Pelagians and Donatists and other heretickes, by the same doe we defend it as necessarie against you.

[g] *Aug. ep. 61.*

[h] *Aug. ep. 48. 50. 60. 61. & cont. lit. Petil. lib. 2. c. 68. 83. cont. Iulian. Pelag. lib. 3. ca. 1.*

33. W. Bishop,

Before I make an end, I beseech your Maiestie that the old worthy saying of Cassian *may be diligently examined:* Cui bonum?

bonum? For whose commoditie, to what ende and purpose must such numbers of most ciuil subiects, be so grieuously molested? What is the cause, why your peaceable & ioyfull gouernment should be so mingled with such bitter stormes of persecution? Is it to extinguish the Catholikes faithe? It lieth not in mans power to suppresse and destroy that, which the Almight vp-holdeth and mainteineth. The gates of hell shall not preuaile against the Catholicke Church. And let but those graue and wise Counsailers (who haue managed the state in our late Queenes daies) enforme your Maiestie whether all those terrible persecutions that then were most vehemently pursued, did any whit at all, diminish the number of Recusants: or rather did not greatly multiply and increase them, from one at the first to an hundred and moe in continuance. But it may be they entend by those penall lawes, to enrich your Maiesties, and to fill your coffers: Surely the receits will fall out much too short, to grow to any such reckoning. And what delight to enrich your treasurie, and stuffe your coffers with regretes, and out cries of the husband, wife, children, widowes, and poore infants, when as the best and most assured treasurie of a king, is (by the prudent esteemed) to consist in the loue, and hearty affection of his people? Or are these penall lawes, and forfaitures ordained for rewards vnto such dependents, as for these or the like doe follow you? But the reuenues, preferments, and offices, belonging to your crowne of England, are abundantly able to content and reward them, that shall deserue well of the common-weale, without that so heauie grieuances & hard bleeding of others your Maiesties good subiectes. And your Maiesties high wisdom, and long experience in gouernment, can best remember you, that such men are not so mindfull of benefits receiued, as the daily want and miserie, will continually renue and reuiue the memorie of the oppressed.

Math. 6.

R. ABBOT.

The end and purpose of the lawe, M. Bishop, is easily

answered out of your owne wordes. It is of ciuill subiects to make religious, that his Maiestie may haue them his not by halfes but wholly; not outwardly onely by constreined and forced obedience, but inwardly for conscience sake; which there is no hope to attaine so long as securely they rest tied in conscience to the forreine iurisdiction of the Pope, who according to the pretie embleme that he hath beene woont to set vpon his mammetries, *fili da mihi cor tuum & sufficit*, *sonne giue me thy heart and it sufficeth*, laboureth, *rebus se stantibus*, to possesse the hart til opportunitie serue that he may gaine the whole. But you question the matter, *Is it to extinguish the Catholike faith?* No, no, M. Bishop: it is to extinguish your *Cacolike* and *countercatholicke* fancies. Indeed it lieth not in mans power to destroy the true Catholicke faith; the almightie supporteth and mainteineth it; [a] *the gates of hell shall not preuaile against it.* Your Pseudocatholicke apostasie seemed indeed to haue gotten the masterie of it, and to haue set you vp a kingdome for euer; but when you thought for euer to haue imprisoned the *Arke of God*, your *Dagon* fell downe before it, and brake his necke: the Angell lodainly cried from heauen, the lightning of the Gospell shining round about him [b] *it is fallen, it is fallen euen Babylon the great citie.* The captiuitie of the church was dissolued, the professours of Christes Gospell were multiplied from one to a thousand, and from a thousand to ten thousand, and from ten thousand to whole nations and peoples, so against all expectation, as that Iannes and Iambres and the rest of the Egyptian sorcerers haue beene forced to say in their harts [c] *It is the finger of God; the Lord fighteth for Israel against us*, euen as one of the Spanish captiues could say of the battell fought by sea at their attempted inuasion, that Christ in all that battell shewed himselfe a Lutherane. By this meanes the [d] *whoore of Babylon* that saied in herselfe, *I sit like a Queene, and am no widdow, and shall see no mourning*, is become euen [e] *desolate and naked*

a Matt. 16. 18.

b Apoc. 18. 2.

c Exod. 8. 19. cap. 14. 25.

d Apoc. 18. 7.

e Cap. 17. 16.

ked in compariſon of that ſhee was, and her deſolations ſhall grow more and more till he that hath begun [f] *to conſume her with the breath of his mouth, doe abolish her vtterly with the brightneſſe of his comming.* Flatter not your ſelfe M. Biſhop: [g] *all they that forſake the Lord ſhall periſh: the Lord will deſtroy all them that commit fornication againſt him.* [f] 2 Theſſ. 2. 8. [g] Pſal. 73. 26.

But you wiſh his Maieſtie to *bee informed by thoſe graue and wiſe Councelours who managed the ſtate in our late Queenes daies whether all thoſe terrible perſecutions that there were moſt vehemently purſued did any whit at all diminiſh the number of recuſants, or rather did not greatly multiply and increaſe them from one at the firſt to a hundred and more in continuance. O terrible perſecutions* and moſt vehemently purſued, and yet by your [h] owne confeſſion not a man of you put to death buttor cauſe of treaſon againſt the Queene and the ſtate. Which confeſſion the prouidence of God and his hand wrought from you by a bone caſt betwixt the Ieſuites and you for the cleering & iuſtifying of the proceedings of the ſtate, taking no courſe in meere caſe of religion but that which S. Auſtin acknowledgeth to be [i] *the obſtinacy of chriſtian lenity and meekeneſſe*, not to puniſh recuſants by death but *by pecuniary mulct and by reſtraint or baniſhment of them by whom* others were hardned in that courſe. We would haue thought the ſame to be Chriſtian lenity and gentleneſſe in the time of Queene Marie when nothing but life and bloud would giue contentment, and this wretched hypocrite hauing ſold his tongue and his conſcience to the Pope is not aſhamed to call it *terrible perſecution.* And yet in the execution of the law they that paied the mulct, ſo farre enioyed the benefit and liberty of the ſtate as that they thriued in the payment of it, and could finde enough beſides to giue harbour and entertainment to night-working traitours that were ſtill plotting both againſt the poſſeſſion of the Queene that then was, and the ſucceſſion of his Maieſtie that now is, which no Prince without admirable patience could euer

[h] Watſon. Quodlibet.

[i] Aug. ep. 50.

haue endured. Many of them by wayes and wiles slipt themselues out of the collar, and paid nothing at all, and, being winked at, did euen deride the remisse and fauourable proceedings of the realme, in that they could make the lawes like spiders webs to take no hold of them. Many of them vsed their libertie altogether, and found no checke or controlment of law at all. Yea and you that were in durance liued at your hearts ease: you were fat and fresh and faire, your friday-nights drinkings were better then the Sunday dinners of many better men then you are: there was too free accesse and resort to you: you could question one another for shrewd and suspicious behauiours: you could twit one another with gallantrie and braueric of apparell: you had harts to contend one with another like tigers and beares, and yet like the filthy full-gorged friar you cry out *Ecce nos quanta patimur pro Christo: see how we are persecuted for Christs sake.* Ah vnthankefull caytifes that thus abuse the goodnes of Princes to the euill of their subiects, and whileſt they permit safetie and quietnesse to you, doe labour night and day to procure ruine and ouerthrow to them. And yet those honourable Counsellours of whom you speake can well enforme his Maiesty that that mild execution that then was, did procure much security and establishment to the state, and recalled exceeding many whom your treacherous allurements had alienated and inueighled another way. They found the humours and conditions of men to be the same that S. Austin of old noted in the Donatistes, and that their proceedings wrought the same effects which he thē acknowledged concerning them. [k] *Some were willing*, saith he, *to come to the vnity of the Catholicke church, being moued by manifest truth, and yet fearing the offence of their friends did put it off from day to day. Some were bound not by truth but by a hard knot of obdurate customs, in whom the saying of God was fulfilled. A bad seruant will not be amended with wordes: though he doe vnderstand, yet will he not obey. Many thought that part*

[k] *Aug. ep. 48.*

to

to be the true Church, becauſe careleſneſſe made them ſlow & ſluggiſh to take knowledge of the Catholicke truth. Many were kept out by the falſe rumours and tales of lying men, who told them that we at the Lords table did vſe ſome ſtrange dealings which we ſhould not doe. Many thought it was no matter ſo that they were Chriſtians on what ſide they were, and therefore continued ſuch becauſe they had beene ſo borne & no man forced them to doe otherwiſe. Now the terrour of lawes, in the publiſhing whereof princes ſerue the Lord, hath done this good, that ſome ſay, We were willing to this before, but thankes bee to God that he hath giuen vs occaſion inſtantly to doe it, & hath cut off all occaſions of delay. Others ſay, We knew this to bee true before, but we were holden I know not how to that whereto we haue beene long accuſtomed, now thankes be to God who hath broken our former bondes and hath tranſlated vs to the bond of peace. Others ſay, We did not know that the truth was on this part, neither did we care to learne the ſame, but feare made vs regardfull to know it whileſt we doubted leaſt wee ſhould ſuſtein loſſe of our goods temporall and be no whit the neerer to things eternall: Thankes be to God who by the ſpurre of feare hath driuen away our neglect, that in care we ſhould ſeeke that which being ſecure we would neuer regard to know. Others ſay, We were by falſe rumours terrified and made afraide to come to church, which wee had not knowne to be falſe but by our comming thither, and had not come thither, vnleſſe wee had beene compelled thereunto. Thankes be to God who by the ſcourg. hath taken away our feare, and hath taught vs by experience what vaine and falſe tales lying fame hath reported of his church. Others ſay, We thought it skilled not on what part we profeſſed the faith of chriſte, but thankes bee to God who hath gathered vs from ſchiſme, and hath ſhewed vs that it is agreeing to one God that we ſhould in vnity worſhip him. Theſe good effects were wrought by thoſe milde proceedinges that were vſed in the dayes of Queene Elizabeth, when things ſtanding as they did it was maruell that any good at all ſhould bee effected thereby. For you were ſtill buz-

zing into mens eares the alteration of the state, & by your plots and deuices your confederates expected it from day to day, and thereupon by your promises hoped for preferment & countenance in that new monarchie, euery man at least a calfe with a white face, if they should continue constant and stedfast on your part. This was in their heads vpon euery seuerall treason: very strongly at the Spanish inuasion: but vndoubtedly resolued of whensoeuer the Queenes day should come. By this traiterous baite you gained very many, and entised many to goe beyond the seas, who in hope of a golden harueſt doubted not to endure some small winter stormes. But nowe that this hope, thanks be to God, is taken away, we doubt not but one seuen yeeres practise and execution of his Maiesties lawes will turne your trade a begging, and make you

l *Psa.59.14. 15.* l *grinne like dogges, and runne heere and there for meate, and grudge that ye be not satisfied.* We doubt not but a number of them will in short time curse and detest your trecherie and villanie, who by your sinister and false tales haue frighted them from dooing that whereto readylie they would haue yeelded otherwise.

You goe forward saying *that it may be that they intend by those penall lawes to inrich his Maiestie and to fill his cofers.* But you are an vnfit man to make construction of their doings, and if that were the thing that his Maiestie respected, he would take with your recusants a quicker and rounder course. But his Maiesty m seeketh not theirs but

m *2.Cor.12.14. August.ep.50.* them, and it is well knowne how hardly his Highnesse hath beene drawen to vse any proceeding at all against them, desirous by patience and mildenesse to win them: and finding that they abuse his patience to fortifie themselues against him, both his Maiestie and his most honourable Counsell, doe beare the minde that both the godly Emperours and Princes, and their faithfull officers together with the godly Bishops and Pastours of the church, did beare in the execution of their Imperiall lawes

n *Whosoeuer,*

" *Whoſoeuer by occaſion of this law which the Prince ſeruing* " Aug. ep 48.
Chriſt doth publiſh for the reforming of your impietie, doth co-
uetouſly deſire any goods of yours, we like him not. Whoſoeuer by
occaſion of this law purſueth you, not in loue to amend you, but
in hatred to practiſe enmity againſt you, we like him not. There
will be more contentment taken in their conformitie and
due obedience, then in all the riches and treaſures that can
redound to his Maieſtie by their contumacie and reſi-
ſtance. As for *ſtuffing his Maieſties cofers with regrects and*
outcries of the huſband, wife, children, widows and poore in-
fants, it is an amplification of your witte, without any ex-
ample: they finde meanes commonly to prouide better
for themſelues, then to haue any occaſion to weepe for
that matter. If by carefull execution they were brought to
that hazard, we ſhould find better order with them then
now we doe. Neither ſhould they for their weeping blame
the lawes, but themſelues, that vpon ſelfewill and ſto-
macke doe croſſe the lawes. And better it is that they
ſhould weepe, then that other ſhould be forced to weepe
by them: better that they be beggered & vndone, then that
by their impunity any danger ſhould grow to the com-
mon ſtate: good that ſome endure extremity that others
thereby may be brought " *to conſider of the matter and find-* " Auguſt. ibid.
ing that there is no cauſe why they ſhould forbeare the
church *to endure ſo great laſſe, may without difficulty returne*
to our church againe. In a word let them weepe for loſſe
of goods by iuſt execution of law who without ſubiection
to the law haue no reaſon to enioy the ſame. You ſay that
the beſt and moſt aſſured treaſury of a King doth conſiſt in the
loue and harty affection of his people. Which indeed is true
and therefore doth his Maieſtie iuſtly punish them, who
do in themſelues and labour in others alſo to deſeate him
of that treaſure; this ſort of his people being ſuch as haue
beſtowed their loue and harty affection otherwiſe then to
him, neither can he preſume thereof, as he well knoweth,
ſo long as by miſ-conſcience of religion they ſtand ſo

deepely

deepely obliged to another Lord. Who as hee hath their harts, so should haue their purses and goods also, if opportunity did serue, which therefore most iustly and rightfully should be preoccupated and intercepted to better vse. Further very malipertly and saucily you demand, *Are these penal lawes & forfeitures ordeined for rewards vnto such dependants as for these or the like doe follow you?* I answer you againe that these penall lawes and forfeitures are made to the same end to which Constantine made his law as was before saide, that [p] the goods of wilfull heretickes refusing to come to the vnitie of the church should be confiscate to the common Treasury, and to which [q] Theodosius made a law that euery hereticall priest or bishop whersoeuer hee were found should forfeit [r] *ten pounds.* I answer further by the wordes of *S.* Austin, that [t] *it is not to be enquired who haue the goods of heretickes, but who abide in the society of the faithfull.* For as heretickes doe iustly loose their goods, so whosoeuer haue them by assignment of law or donation of their Prince, they iustly haue them if they continue in the society of the church, because as he saith, *the righteous do receiue the spoiles of the vngodly, & the riches of the wicked are laid vp for the iust.* To be short such penalties and forfeitures together with others are returned to the Exchequer of the Prince, thence at his Maiesties good pleasure iustly to be disposed, as for other occasions and affaires of his Realme and Princely state, so when occasion requireth for rewarde to them who by loyall and dutifull seruice deserue the same. As for your other wordes of *heauy aggreeuance* and *hart-bleeding* and *want* and *miserie*, if there were occasion therof, you were to remember that which the scripture saith, [x] *Affliction giueth vnderstanding, but* [s] *ease slaieth the vnwise and the prosperity of fooles destroyeth them.* And as touching vnthankefullnes and not minding of benefits receiued, his Maiestie cannot expect the like at the hands of any as of you, whom neither conscience of oathes nor of benefits receiued can so fast

[p] *August. ep. 48.*
[q] *epist. 50.*
[r] *decem. libris auri mulcta retur.*
[t] *idid.*
[x] *Esa. 28. 19. vulg. vers.*
[s] *Prou. 1. 32.*

faſt tie vnto him but that you are at any time to bee vnti by the diſpenſation and authority of the Pope.

34. W. BISHOP.

And when they ſhall ſee no hope of remedy, the ſtate being now ſetled, and a continuall poſterity like to enſue of one nature and condition: God knoweth what that forceable weapon of neceſſitie may conſtraine and driue men vnto at length.

R. ABBOT.

In this periode M. Biſhop thought to ſhew himſelfe a politicke wiſe man, and contrarie to his expectation all his fellowes condemne him for a ſoole. They had but one ſpeciall ſecret amongſt them and he hath plaied the part of Tom Tell-troth to reueile it. What, M. Biſhop, are you ſuch a blabbe that ye cannot keepe your owne and your fellowes counſell, but muſt needes out withall? And had ye no other body to whom to diſcouer it, if ye muſt needes ſo doe, but thus bluntly to blunder it to the king? But yet bee of good chere, man; let not this diſcomfort you too much: ſatisfie your friendes and aſſure them vpon our worde that we knew your minde before. We knew you were no chaungelings but what ye haue beene, the ſame yee continue ſtill, treacherous, falſehearted, faithles waiting but for time and opportunitie, if power would ſerue, to compell his Maieſtie to your order. *The ſtate now ſetled*, you ſay, *and a continuall poſterity like to enſue of one nature and condition.* O this is it that greeueth you; this is it that maketh you to gnaw your tongues for anger, and to fare like men at their wits end that know not what way to take. The vnſetledneſſe of the ſtate made you before to hope for a day. The vnſetledneſſe of the ſtate was the common trap wherein you catched men to the deuotion of the Pope. What a trouble is it now to you to crie out, *O ſpes fallaces*; *O falſe and vaine hope?* And now that

there is *no hope of remedy God knoweth*, you say, *what that forcible weapon of necessity may constraine and driue men vnto at length.* Falle traitour, busie fugitiue, doest thou take vpon the to threaten thy Prince? What? of a preaching Priest haue we now a Herald at armes if he cannot perswade his religion, to denounce war? Is this the Catholicke religion that you commend to vs? Did Peter and Paule deale in that sort to tel princes that if they would not giue them way, *God knoweth what that forcible weapon of necessity might cõstreine and driue men vnto at length?* Was this the language or stile of the first church? But what do I aske you of Peter & Paule, or of the first church? God knowes they are strangers to you and you to them: you loue to talke of them, but little doe ye care to bee guided by them. The first church could say to their persecutours: [a] *If wee would deale with you not by secret reuenge but by open enmitie doe we want thereto either number or strength? We are forreiners to you, and yet we haue filled all places of your, your cities, ilands castles, boroughs, meeting places, your, tents, tribes bands, palaces, your senate and court. What warre were wee not fit for, though vnequall in power, who so willinglie yeeld our selues to be slaine, but that with vs more tolerable it is to be killed then to kill?* And so S. Austin speaketh thereof that [b] *the city of Christ albeit it had troupes of mighty peoples, yet did not fight for temporall life but for the obteining of eternall life it did resist. Their fighting for life was nothing else but for their Sauiours sake to despise life.* Thus they were able to rescue themselues and their religion, yet no *forcible weapon of necessitie* could moue them to rebell and to take armes against them by whome they were oppressed, and this was then thought to be the proper condition of the faith of Christ. Where wee are to note the singular impudencie and impiety of the *tratitour-father* Iesuite who seing the example of the first Christans to be contrarie to their practise now, colourably mentioneth it and by meere falsehood seeketh to avoide and shift it off: [a] *That Christans*

[a] *Tertul. Apologet. cap. 37.*

[b] *August. de ciuit. Dei, lib. 22. cap. 6.*

Bellarm. de nan. Pont. lib. 4. cap. 7.

Chriſtians, ſaith hee *of old depoſed not* Nero *and* Diocletian *and* Iulian *the* Apoſtata *and* Valens *the* Arian *and ſuch like, the cauſe was for that they wanted temporall power, & if they had had power they would haue doneit*; directly contrary to that which they themſelues teſtifie of themſelues, that they had power ſufficient, but held it vnlawfull to rebell. And thus here the young Crab goeth according to the gate of the old Crab and telleth his Maieſtie that if they can get ſtrength they will perforce winne that that his Maieſtie by intreatie will not yeeld, and biddeth him in effect looke for the practiſe of their rule, that [d] *if Princes goe about to turne away the people from their Romiſh faith, by all their conſents they may and ought to be depriued of their dominions.* [d] *ibid.*

Which as hee bid him looke for then, ſo to ſhewe that hee ſpake no otherwiſe then hee and his fellowes meant, they haue ſince practiſed accordingly, plotting and deuiſing not to trouble themſelues much, but at once and by a verie ſhort courſe to blow vp and diſpatch both Prince and progeny, and Nobles, & Biſhops & Iudges, & Knights and Burgeſſes, and a whole court of Parliament, together with all offices, and ſuiters, and ſeruants to other courts. O accurſed villaines, woorthie whoſe names ſhould bee engraued in braſſe, that all poſteritie might take notice of them and for euer abhorre to vſe them, euen as the name of Iudas the traitour! nay rather woorthie to be buried in perpetuall obliuion and ſilence, that it may not bee noted as the infamie of this age to haue brought foorth ſuch miſcreants, ſuch monſters, ſuch diuels, ſuch an vnnaturall peſtilence of their countrey! what tearmes ſhould I vſe to expreſſe the vnconceiueable wickedneſſe of this vipers brood? Was this the effect of your conſultatiō at Doway vpon the newes of the proceedinges of his Maieſties firſt Parliament? What were you all ſo fully poſſeſſed with the diuell, as that he ſhould preuaile to draw you to ſo damnable a practiſe, to the perpetuall ruine of your natiue countrey? Of thoſe ſeuen which were ſpecially choſen to

deuise the meanes of your reuenge was there not one in whom was remaining any sparke of nature or grace to detest so barbarous and vnnaturall enterprise? And was this the course that Christians of old tooke when the edicts of Emperours were sent foorth against them, to lay their heads together to deuise which way to be reuenged? They saide. *Arma nostra sunt preces & lachryma: Our weapons are praiers and teares*: but you haue altered their stile, and say, *Our weapons are fire and gunpowder.* They saide to their persecutours, **One night with a little fire would serue vs largely to be reuenged, if with vs it were lawfull to requite euill with euill: but God forbid that Gods religion should bee maintained with the fire of men, or that it should grieue to suffer that wherby triall is made of it.* But you say, fire or sword, or whatsoeuer, let vs vse any meanes to bee reuenged: wee are of the Roman religion, let vs not spare any treason or villanie, or crueltie to mainteine it. O if the Protestants had vsed any such practise in Fraunce, in Spaine or any where else, what hideous noises and exclamations would these men haue raised thereupon? howe would they haue traduced our religion, and laboured to make it hatefull to all the world? howe would they haue bent their force with all extremity, vtterly to extirpate not onely the persons guiltie, but all that had carried the name of that profession? And yet forsooth they are Catholickes: they are of the onely auncient and true religion. Ah wretched miscreants, who so farre depart from all the example and practise of all antiquitie, and yet goe about to perswade men that they keepe the onely auncient steps, and teach nothing but what the Christian church of old hath taught! But their positions and practises in this behalfe doe shewe their religion to be of the deuill, and not of God. They giue all honest and ingenuous hearts occasion to detest them, and that religion that is the mother and nourse of such deuillish deuises. This hath beene their course these fortie yeeres, and albeit their plottings haue beene so miraculously

* *Tertul. Apologet. ca.* 37.

miraculouſly diſcouered and preuented from time to time, as they that haue iuſt cauſe to ſay with the ſorcerers of Egypt * *It is the finger of God* that worketh againſt vs: yet as the deuill howſoeuer he be defeated of his purpoſes, & ſee himſelfe vnable to preuaile, yet by an infinitie of malice, ſtill bendeth himſelfe againſt God; ſo theſe accurſed wretches will by no meanes ceaſe from their malicious and deſperate villanies, and doe giue the ſtate iuſt occaſion to vſe all extremitie for the rooting out of ſuch ſpirituall maiſters as drawe his Maieſties ſubiects to be partakers of ſuch deſignments. And in this malice they boile ſtill: they fare euen as the Beare that is robbed of her whelpes, they breath out threatnings and ſlaughter both of Prince and ſubiects. But their threates wee doubt not ſhall bee as † *the blaſt of a ſtorme againſt a ſtone wall*, & ſhall come to nought as hitherto they haue done. God will catche theſe foxes in their owne wiles and ſmite the chaw bones of theſe raging lions and turne the miſcheiſe that they intend vpon their owne pate. O victorious and triumphant Queene Elizabeth the mirrour of Princely magnanimity & courage, who waſt neuer moued therewith to tread one ſtep out of the way: whome neither the curſes of Balaam, nor the power of Balak, nor any conſpiracies and practiſes of this vipers broode, this baſtard-Catholicke generation could euer ouercome to giue the leaſt way to their idolatries & abhominations! O noble king Iames the iuſt inheritour of her crowne and true ſucceſſour of her fortitude and Princely vertues, who for the obteining of a glorious kingdome couldeſt neuer be wonne to yeelde thy ſelfe to be intangled in their ſnares, but reſting thy affiance ‡ *in that God who alwaies fauoureth the right*, and in the loialty and fidelity of an ingenuous and noble people haſt deſpiſed the fawning and pick thanke offers and incroachings of thoſe land-Sirenes and troden vnder foote all dread and feare of their intended oppoſitions, to giue glory to the Lord thy God, and to keepe thy

* Exod. 8. 19.

† Eſay 25. 4.

‡ Βασίλικον δῶρον *lib.* 2. *pag.* 37.

faith entire and vnspotted before him. The Lord thy God shall be with thee, and our hands with our hearts are lift vp for thee to the God of heauen that he will make good the worke that he hath begunne in thee to stablish the throne of thy kindgdom in thy hands in righteousnesse and truth: and to this ende to blesse that noble stemme of Princely grace, and to hide the same as an arrow of choise in the quiuer of his protection that the almond-tree in the death of the stocke may still liue and flourish in the branch vntil the day of the Lord Iesus Christ. As for these murmuring and repining Esauites which long said in their heartes concerning vs, [g] *The daies of mourning for* Queene Elizabeth *will come shortly, and then shal we* haue the *killing and murthering of them*, and cannot yet finde time to disgorge themselues of that malice, let them tast the bitternesse of their owne gall, let them imagine deuises and not performe them till their eyes be consumed in their heades. Let their roote bee rottennesse and their bud as dust, and let the weapon of their necessitie bee gorged in their owne bowels, whilest they intend and plot euill against the Anointed of the Lord. [h] *Let thy hand, O Lord, hold him fast, and let thine arme strengthen him, that the enemie may not be able to doe him violence, and that the sonne of wickednesse may not hurt him.* [i] *Saue Lord and heare vs, O king of heauen, when we call vpon thee.*

[g] Gen. 27. 41.

[h] Psal. 89. 22.

[i] Psal. 20. 9.

35. W. Bishop.

If then there bee no greater reason of waight and moment why such dutifull and well deseruing Subiects, shoulde bee so greeuously afflicted for their conscience. Let others conceiue as they shall please, I will neuer suffer my selfe to be perswaded that your Maiestie wil euer permit it, before I see it done: If it be further obiected, why should not your Maiestie aswell punish Catholickes in your kingdomes, as Catholickes doe Protestants in some other Countries: I answere, that in all countries where

multitudes

multitudes of both sorts are mixed, as it is in England: The Protestants are tolerated, as in France, Polonia, Bohemia. the Catholicke states of Germany, and Cantounes, according to that of the Gospell, Suffer both the wheat & cockle to grow vntill harueſt. *In Spaine, and Italie, where scarse any Protestants be, the case is otherwise. But what is that to England? Where are very many Catholicke recusants, and Catholikely affected in euery degree, not only of the Temporalitie, but in the Clergie also, hardly of the higheſt degrees of honour to be excepted: therefore for their number and qualitie to be tolerated.* Matth. 13.

R. ABBOT.

His moſt excellent Maieſtie may well conceiue by your very laſt wordes before that you are farre off from being *dutiefull and well deseruing subiects*, and therefore iuſtly taketh course to bring you, if it may be, to that that you in effect confeſſe, you ſhould bee, which you can neuer be ſo long as miſperſwaſion of religion doth hinder true conſcience of your dutie towards him. But you know well that your petition is liable to iuſt exception, for that in Italie and Spaine it is thought intolerable that Proteſtants ſhould bee permitted any vſe or exerciſe of their religion, and therefore the like ſhould be conceiued of Papiſtes amongſt vs. To which your diſtinction of many or few giueth no ſufficient anſwer. For if toleration of contrarie religions be a matter of pietie, it holdeth as well for few as for many: and if the words of our Sauiour Chriſt [a] *ſuffer both the wheat and the cockle to grow together til harueſt* be to be vnderſtood thereof as you would make vs beleeue, they muſt giue rule as well for ſmall numbers as for great multitudes, and your Pope and other Princes euen by your owne rule do violate Chriſts commaundement in that ſo furiouſly they bend themſelues againſt the Proteſtants in their dominions vtterly to extirpate and roote them out. But they doe that which they doe in debarring the proteſtants [a] Matth. 13. 30

tants doctrine vpon a principle which indeed is true, and though misapplied by them against vs, yet iustly and rightly by his Maiestie to bee returned against you. For looke what religion is the truth, that alone and onely is to be set vp: but what is vntrue and false, that is wholly to be suppressed. It is neither charitie nor piety to giue way to idolatrie and false worship, because it is the dishonor of God, and the poison of the soules of men. Nowe they thinke that theirs is the onely true religion, and therefore they determine that our religion is not to bee endured. His Maiestie assuredly knoweth that their religion is vntrue, and that the faith which is taught amongst vs, is the onely truth of God, beecause God himselfe hath taught the same, and by euidence of his owne wordes approoued it: and therefore rightly concludeth that your superstitious and false worships are by all meanes to bee abandoned. So Constantine did aduance one onley true religion, not your new Romish deuises but the ancient Romane faith, and as you before sayde *chased all other religions into corners*. Sith therefore you propound to his Maiestie to follow the example of Constantine you must be cotent that hee set vp that onely true religion which Constantine did, the auncient Roman religion which S. Paul taught in his epistle to the Romans, and therefore chase as all other so namely your newe Romish religion into corners. And herein he followeth the steppes of those godly kings of Iudah, Dauid, Asa, Iehoshaphat, Ezechias, Iosias and the like who are specially recommended in holy scripture, who vpheld one onely true worship of God, and admitted no toleration of strange religions, insomuch that

[b] 2. Chro. 15. 16 [b] *Asa deposed Maachah his mother from her regencie, because shee had made her an idoll in a groue, & brake downe her idoll and stamped it vnder his feete and burnt it*, vsing all meanes to shewe his detestation of such corruption. His Maiestie well knoweth how seuerely God by his law did forbid the tolerating of any were they neuer so neere or neuer so

deere

deere that ſhould [c] *ſecretly entice* or openly *draw away* from the true ſeruice of God to the falſe worſhip of ſtrange gods. The man or woman that did it was to bee [d] ſtoned to death: the city that admitted any ſuch entiſements was [e] vtterlie to bee deſtroied, the inhabitants and their cattell were to bee ſlaine with the ſword, the ſpoile of the city to be burnt in the fire, the houſes thereof to be made a heap and neuer to bee built againe. How then ſhould his Maieſty beare with your [f] *ſonnes of Beliall*, your ſeminarie prieſts and Ieſuites that they ſhould ſeduce his ſubiects and withdraw them to the worſhip of your new deuiſed gods, your altar-god *Maozim*; your crucifixe-god, your god-ſaints, your Capitolion god of Rome, your image gods of gold and ſiluer & wood and ſtone; which indeed you call not gods but yet make them gods by giuing vnto them the worſhip that belongeth onely vnto God. If by occaſion of that law [g] Iſrael were ſo iealous for the ſetting vp of a ſtrange altar beſide the altar of the Lord, and with great indignation gathered them ſelues to warre againſt their brethren that ſet it vp, though pacified when they heard the true meaning of it, how ſhould his Maieſtie but euen in zeale of the honour of God and for the auoiding of his fearefull wrath prohibite a religion ſo wholly ſtrange to that which God by his Prophets and Apoſtles in the law and in the goſpell hath commaunded vs? And if no toleration bee to bee approoued of whoordome, drunkenneſſe, witchcraft, inchauntment, how ſhould there be a toleration of this ſpirituall [h] whoordome and drunkenneſſe? theſe ſpirituall witchcrafts and ſorceries of the whoore of Babylon to whome God hath threatned to [i] *giue the cup of the wine of the fiercenes of his wrath?* As for the place which you alleadge of the *cockle growing with the wheat*; it hath his true vnderſtanding of good and bad growing together in *the kingdome of heauen*, that is in the profeſſion of true religion: it giueth no warrant to tolerate any falſe. Now I need not ſtand to diſpute this matter in policy that the toleration of

[c] *Deut.* 13.6. 13.
[d] *ver.* 9.10.
[e] *ver.* 15.16.
[f] *ver.* 13.
[g] *Ioſu* 22.11. 12.
[h] *Apoc.* 17.2.
[i] *cap.* 16.19.

Popery tendeth to the empeachment of his Maieſties imperiall crowne and dignitie, it hauing beene before ſhewed that the fundamentall grounds thereof are meerely traiterous, and doe ſubiect his Maieſtie to bee at the deuotion and diſpoſition of another head. Surely in thoſe kingdomes and countries where you, M Biſhop, tell vs that Proteſtants are tolerated, his Maieſtie ſeeth as in a glaſſe, that if popery grow to ſufficient ſtrength for the managing of it ſelfe he muſt either be content to looſe the crowne or yeeld to you to make ſhipwarcke of his faith. For howſoeuer Proteſtantes haue beene there tolerated beecauſe for their number they knew not how to ſuppreſſe them, and in the tolerating of them they found nothing dangerous or preiudiciall but rather beneficiall to their eſtate, yet the Princes themſelues muſt haue no part in this toleration nor can without reſiſtance and rebellion of the Popiſh faction enioy their crowns and dignities whatſoeuer right or title they haue, vnleſſe they renounce their religion if they be Proteſtants, and become vaſſals and ſeruants to the pope. The late example whereof in the kingdome of Fraunce may bee a ſufficient caueat to his Maieſtie to take order againſt the growth and increaſe of your part that by toleration of you the like danger grow not to himſelfe or to any of his poſteritie after him. As for your number hitherto it is not ſo great, thankes be to God, as that his Maieſty hath any cauſe to feare it, or for it to purchaſe vnto himſelfe that certaine danger which of toleration of your popery ineuitably enſueth: it is more in your account then it is in truth, & that that it is greater in tale thē in ſtrength: and a number haue growen Recuſants either vpon falſe hopes, or of curioſity and nouelty and becauſe they would ſeeme ſome-bodie by being ſingular and different from othermen, whom the ſmart of a rod will eaſily reclaime and cauſe them to returne to the church againe. Whereas you alleadge your *Catholickely affected in euerie degree not of the Temporalty only but alſo of the Clergie, hardly the higheſt de-*

grees

grees of honour to be excepted, we ſee you are willing to grace your ſelfe though it be but with a lie: you would faine haue their company that deteſt to haue any of yours: it is but one of your accuſtomed preſumptions, and you your ſelfe haue no confidence of that you ſay.

36. W. Bishop.

Laſtly, if there were no other cauſe, but the innumerable benefits which euery degree and order of men throughout England, haue, & do daily receiue from our moſt Catholicke Auncestors: As the conſtituting of ſo many holſome lawes: founding of ſo many honourable, and rich rewards of learning, as Biſhoprickes, Cathedrall Churches, Deaneries, Arch-deaconries, Reſidencies, Prebendes, and Benefices: the erecting, and building of ſo goodly Schooles, Colledges, and Hoſpitals, and endowing of them with ſo ample poſſeſſion, which all proceeded out of the bowels of the true wiſedome, pietie, & vertue of their Catholicke religion: Is not this much more then a ſufficient motiue why their heires in faith, ſhould be moſt benignly, and louingly dealt with; and not for the profeſſion of the ſame Religion, ſo ſeuerely afflicted? Let the Proteſtants in thoſe countries, where they are moſt moleſted, appeare and ſhew, that their predeceſſors in beleefe, haue beene ſo beneficiall vnto the publike weale: And I dare vndertake, that for their Auncestors ſake, they ſhall finde much more fauour, then we ſue for. Wherefore they can haue no iuſt cauſe, to repine at your Maieſties goodneſſe, if vpon men of that Religion which hath beene ſo beneficiall vnto your whole Realme, you take extraordinary compaſſion.

R. Abbot.

This argument of yours, M. Biſhop, is common to others as well as to you, and cannot aduantage you but it muſt by like reaſon aduantage them. God brought his

people of Israell into the land of Canaan, and there gaue them [a] *great and goodly cities which they builded not: houses full of all manner of goods which they filled not: & wels digged which they digged not: vineyards and oliue trees which they planted not*, and yet gaue them charge to destroy those nations and to giue no toleration of their abhominations, from whose hands these benefits did redound vnto them. Christian religion hath receiued much benefit and strength from secular and prophane arts and learning, which heathen men haue polished and fitted to our vse. In respect whereof, the godly fathers of the Church [b] haue much recommended the knowledge of those studies, as verie auaileable to prepare a man to the seruice of the Church, which Iulian the Apostata well perceiuing, gaue foorth an edict that [c] Christians should be barred from the vse of Poetrie, and Rhetoricke, and Logicke, and other arts of Philosophie: [d] *for out of our bookes* said he, *they borrow weapons whereby they fight against our selues.* And yet it is not any sufficient reason to tolerate heathenish superstitions, because they were heathens from whome these helpes of learning haue descended vnto vs. So haue Christian states receiued from the heathen Romanes their *ciuill lawes*, and therefore what should, M. Bishop gaine at our hands if it were confessed, that at the hands of their Auncestours we haue receiued the *constitution of many wholesome lawes.* But indeed they were none of your Auncestors M. Bishop, from whom we haue receiued our auncient lawes. For our auncient lawes make the Prince Gods *Vicegerent* in this kingdome, as hath beene before sayde. Our auncient lawes and customes of this realme disanulled the enchroaching authoritie of the Bishop of Rome, for resisting of which lawes [e] Thomas Becket was holden for a traitour in the time of king Henry the second, and hadde it beene by course of law was iustly for that cause put to death. I haue also before declared what difference there is betwixt the religion of old professed, vnder

[a] *Deu 6.10.11.*

[b] *August. de doct. Christ. lib. 2. ca 40. Basil. serm. ad adolescentes &c.*

[c] *Origen. in Exod. hom. 2. Socrat. hist lib. 3. cap. 10.*

[d] *Theodoret. hist. lib. 4. ca. 8.*

[e] *Matth. Paris. in Henr. 2.*

der the protection of the lawes of this Realme, and the religion that is nowe vrged by you, ſo that the founders of thoſe lawes are not to be accounted of your kinde. Of Biſhoprickes and Archbiſhoprickes I may anſwer as of lawes I haue done. For when religion firſt was publickly receiued and eſtabliſhed in this land in the time of king Lucius it found heere of heathen inſtitution eight and twentie [f] *flamines* and three *Archiflamines*. The places of the *flamines* the king turned to ſo many biſhoprickes: the places of the *Archiflamines* to ſo many Archbiſhoprickes; the one at London tranſlated afterward to Canterburie. the other at Yorke: the third at Caerleon in Wales, where ſeuen of thoſe biſhoprickes with this Archbiſhopricke were remaining at the comming of Auſtin the Monke into this land, whereof mention was made before. Here were [g] Temples alſo builded for the worſhip of Paynim Gods, of which he made *churches* for the ſeruice of Ieſus Chriſt. Neither can it be doubted but that there were here ſchooles and places of learning and rewardes thereof, inaſmuch as we finde that there were here learned men the [h] *Druydes* and [i] *Erwydes* for the managing of their Pagan law, which without ſuch opportunities and incouragements could not be. To be ſhort, very little is it that M. Biſhop can alleadge of benefits deriued to vs from the profeſſours of their now Romiſh religion, which the Pagans alſo might not alleadge to haue beene before deriued from them to the maintenance and vſe of Chriſtian faith. And if that were no reaſon to tolerate thoſe impieties to which thoſe benefites were firſt intended by the Pagans, then M. Biſhop muſt firſt iuſtifie his religion to be the truth before he can iuſtly require any toleration of it or thoſe commodities that were aſſigned to the vſe thereof. But that our Biſhoprickes and Archbiſhoprickes our cathedrall churches and church liuings & other benefites of learning in the firſt Chriſtian vſe of them had no intendment of the Romiſh religion that now is, but ſerued

[f] *Holinſhed hiſt. of England.*

[g] *ibid.*

[h] *Holinſh. deſcripſ. of Britaine.*

[i] *Annal. of Iohn ſtow in Lucius.*

indeed for the maintenance of the religion that is nowe taught by vs, I haue before sufficiently declared, and neede not here to repeate, neither would M Bishop haue heere spoken thereof againe but that it seemeth his heart was strongly possessed with some longing desire to haue some part in these preferments. Which if you haue, M. Bishop, I would wish you to reforme your opinions, to embrace that truth which you are not able to oppugne: to renounce all iurisdiction of forreine power, and to acknowledge to your Prince that soueraigntie which by the word of God, by the auncient lawes of this realme, and by examples of auncient Emperours and princes, is iustly due vnto him, and you need not doubt but that his Maiestie will graciously regard in good and conuenient sort to satisfie your desire. As for *your daring to vndertake that the Protestants in those countries where they are most molested shall finde more fauour then you sue for, if they can shew that their predecessours in beleefe haue beene so beneficial to the publicke weale*, we hold it a feigned liberalitie fondly presumed vpon others mens curtesie, and you a very sillie man to vndertake so great a matter. The case hath beene with other countries as it hath beene with vs: howsoeuer Poperie haue since vsurped and abused all things, the auncient emploiment of those ecclesiasticall benefits which you speake of, was to the aduauncement of that religion which was deliuered by the Scriptures, and from thence taught by the auncient pastours and fathers of the church, which partly appeareth already, and in the examining of your booke shall appeare further to be the selfe-same that the church of England now professeth and maintaineth, not that which you would vrge vpon vs by the pretended authoritie of the church of Rome.

37. W. Bishop.

It lying then in your Maiesties free choise and election, whether

whether you will enlarge and extend your Royall fauour, vnto an infinite number of your moſt dutifull and affectionate Subiects, who are the moſt vnwilling in the worlde to tranſgreſſe any one of your lawes, were they not thereunto compelled by the law of God: or elſe vtterly to begger and vndoe, both them, and theirs, for their conſtant profeſſion of the Auncient Roman faith. My confidence in the ſweet prouidence of the Almighty is, that he will mercifully incline your Royall heart, to chooſe rather to pardon, then to puniſh: becauſe the way of mercie, conſorteth better with your kinde and tender nature: it is of better aſſurance to continue your peaceable & proſperous raign it will purchaſe mercie at God handes, according to his owne promiſe, Bleſſed be the mercifull, for they ſhall obtaine mercie.

R. ABBOT.

The ground of your requeſt of fauour is but *petitio principij*, a begging of the point in queſtion, or rather a wilfull preſumption of the trueth of that which without queſtion is falſe. You ſay you *are compelled by the lawe of God to tranſgreſſe your Princes law*, in refuſing to conforme your ſelues to the religion commaunded thereby. But where is that law of God? Shew vs in the old or new teſtament any law or worde of God that may giue your Recuſants any ſhew of reaſon why they ſhould denie to come to Church. Who is there amongſt them all that either can or doth alleadge out of the law of GOD anie thing to that purpoſe? No, no, you by your wiles are become to them the law of God: you keepe from them the [a] *key of knowledge*: you conceale from them the lawe of God, and fright them from medling with the holy ſcriptures, and vpon the aduantage of their ignorance you entangle them with your lewde and vngodly deuiſes, which falſly and wickedly you entitle *the law of God*. It is the law of Antichriſt, the law of [b] the man of ſinne, the childe of perdition, that keepeth them from aſſembling themſelues with

[a] *Luc.* 11. 52.

[b] 2 *Theſſ.* 2 3.

with the church of God, that they may bee partakers with him of the same destruction. And so you likewise delude them as touching *the profession of the auncient Romane faith*, whereas in their profession there is nothing like to that faith which the Apostle hath comprised in his epistle to the Romans. Ah caytifes, ah miscreants [c] *would to God yee were euen cut off that thus trouble* the people of God, [d] *eating them vp like bread* by making your commoditie of them! The mercie that should be shewed to you is the same that Elias shewed to the [e] priestes of Baal to cut you off that you may no further encrease your sin by causing the Lordes people to trespasse against him. As for those that are thus seduced by you, his Maiestie doth intend vnto them the mercie of God, though not that mercy that you require, yet the mercie that Saint Iude commendeth, [f] *to saue them by terrour and feare pulling them by force out of the fire.* It is rightly and truely noted by Saint Austin that there is [g] *a cruelti sometimes in sparing, and a mercie sometimes in punishing.* It is a worke of mercie which our Sauiour commendeth in the Gospell: [h] *Compell them to come in that my house may bee filled,* [i] *If men were dwelling in a house,* saith Saint Austin, *which we certainly knew would fall, and they would not beleeue vs when we should tell them so, but would continue in the same still were we not to be adiudged cruel and vncharitable men if hauing it in our power we should forbeare to pull them out? And if being many some of them be headstrong & will needs destroy themselues, is it not mercy yet to saue some or any one of them?* This is the mercy that his Maiesty performeth to your Recusants that seing them to consort themselues with Antichrist and thereby to procure their owne destruction, he may by violence draw them from vnder the pawes of the Lion, and if not all, yet so many as to whome God shall blesse the meanes and endeauour that he shall vse for them knowing [k] *that medicine is not to be neglected though some be taken with a pestilence that is incurable.* And in this doing his

[c] Gal. 5. 12.
[d] Psal 14. 8.
[e] 1. King 18. 40.
[f] Iud. epist. ver. 23.
[g] August. epist 54.
[h] Luc. 14. 23.
[i] August. ep. 50
[k] epist. 48.

his maieſtie may looke for mercie, becauſe hee ſheweth mercie according to the words of Chriſt, [l] *Bleſſed bee the mercifull for they ſhall obtaine mercie*: whereas he ſhould be accounted mercileſſe and cruell if [m] *he ſhould ſuffer frantike men to runne headlong and to deſtroy themſelues.* Let the medicine be ſharpe, ſo that it may worke a cure: let the law begger many wilfull perſons to the world, that ſome at leaſt may thereby be enriched towards God. As for your termes of *dutifull and affectionat ſubiects*, we haue ſeene before that they are wordes of hypocriſie and no truth, and that men of your deuotion cannot poſſibly be duely affected to their Prince. And whereas you vſe the words of *better aſſurance to continue his Maieſties peaceable and proſperous raigne*, the truth is, whatſoeuer you pretend, that if his maieſtie be mercifull to you in that ſort as you deſire, he muſt ſhew himſelfe cruell and mercileſſe to himſelfe, neither can he expect a peaceable and proſperous raigne, if once you grow to that ſtrength, that he may receiue a checke from you. Let the adder freeſe without doores: if he be harboured and warmed at the fire, he will ſting him that hath entertained him, and then it will be but a matter of floute, [n] *aluiſtis incendium quo nunc ardetis: yee haue fedde the fire your ſelfe: be content now to be burned in it.*

[l] *Math.* 5 7.

[m] *Auguſt. epiſt.* 48.

[n] *Liuy. Decad.*

28. W. BISHOP.

I need not adde what a Conſolation, and comfort it will be to many ſcore thouſands of your ſubiects, and the greateſt obligation that can be deuiſed, to binde them to you, and yours for euer. Now what applauſe, and congratulation from forren Catholicke countries, would follow this your famous Fact. Undoubtedly all the glorious companie of Kings & Queenes (now in heauen) of whom you are lyneally deſcended: and among all the reſt, namely, your moſt ſacred and deare Mother, that endured ſo much for her conſtancie in the ſame Catholicke faith cannot but take it moſt kindly, if for God and their ſakes, you take into your Princely protection their followers in the Roman faith, and defend them from oppreſſion.

R. ABBOT.

No scores of thousands, M. Bishop, to whom it will be a comfort, but hundreds of thousands to whom it will be a discomfort to see harbour giuen to the vipers brood to eate out the bowels of their owne mother. And as for *obligation to binde them to his Maiestie and his for euer:* it is euident by the principles that haue beene before laied downe, that there is no obligation whereby his maiesty may be secure of them, nor any bond whereby they may be so tied to him, but that they are alwayes to bee readier to another to whom they are tied with a faster bond. You promise great *applause and congratulation from forraine Catholicke countries*, but his maiestie findeth farre greater comfort in the cleerenesse of his owne conscience, entirelie aduancing the true seruice of God, and in the congratulations of the truely faithfull, both of his owne subiects within his Dominions, and many Princes and thousands of people in other countries: who are farre more reioycing to see his maesties resolution and constancy in the truth, then there will be to take knowledge, as of a fauour done to them by his maesties relenting and declining therefrom. And of your Catholicke Princes it may be there are some, who would gratulate themselues if they might attaine to that kingly soueraigntie which his maiestie by true religion doth enioy, which because they cannot, they would be glad for companies sake to see him encline to your request, in hope to haue him brought to the like seruitude and bondage as they are in. Which howsoeuer it be to you *a famous fact*, yet in truth is so infamous and dishonourable as that there is little cause for you to hope that his maiestie should euer yeeld to the doing of it. As for *Kings and Queenes in heauen taking kindly the doing of that* which you desire: his maiestie will beleeue it when you shew him warrant that they haue made you the interpreter of their minde, or deliuered you any such message to doe vnto him. Which if you do not, he knoweth

eth well inough that theſe are but idle words of your fooliſh Rhetoricke and far from any force to ſerue your turne. But whereas you make mention of his maieſties mother: if there were no other cauſe yet the very remembrance of her might be ſufficient to make him dereſt you all to the pit of hell: by whoſe ſeducements and promiſes, and continuall practiſes and prouocations ſhe was brought to that wofull and vnprincely fall, euen as to your villany was to bee imputed the loſſe of the bloud of ſo many nobles and gentlemen that was ſhed in the dayes of Queene Elizabeth, of whom many (had they been free from your entrapments) had liued good ſubiects vntill this day. The ſame muſt we ſay of them who ſince his Highneſſe comming to the crowne, and ſpecially of late haue beene intangled in your nets to the vtter confuſion and ouerthrow both of them and theirs. So that not onely his maieſtie hath cauſe to hate you but alſo all they that haue had anie intereſt in any of that bloud, yea this whole ſtate which by you haue beene bereaued of ſo many ſpeciall members that might haue done great ſeruice and helpe vnto it.

39. W. BISHOP.

Thus moſt humblie crauing pardon of your Highneſſe, if I haue in any thing exceeded the limits of my bounden duty, I beſeech our bleſſed Sauiour to endue you, both with the true knowledge of his diuine verity, and with the ſpirit of Fortitude, to embrace and defend it conſtantly: or that at the leaſt, graciouſly to tolerate and permit it.

Your moſt Excellent maieſties, moſt obedient, and loyall ſubiect, and ſeruant. *W. B.*

R. ABBOT.

Indeed M. Biſhop iuſt cauſe there is that you ſhould aske pardon of his maieſtie for exceeding the limits of your bounden dutie, not for the length of your epiſtle but

for the matter of it. If vpon aduertisment and further examinatiō of that that you haue written you do not aske his Maiestie pardon and submit your selfe to his mercie, you shew your selfe to be a lewd and a naughty man. You haue written to his Maiestie that which you are not able to iustifie: or if you can iustifie it, let it appeare and I will craue pardon of his Maiestie to ioyne with you. But because you cannot, and so indeed I auouch that you cannot therefore as touching your praier I answere you with Tertullians wordes: [a] *Esto religiosus in Deum, qui vtsillum Imperatori propitium: You that will pray to God for his goodnesse towardes your Prince, be first your selfe truely religious towardes God.* God regardeth none of your praiers as now you pray your Prince can expect no true praiers from you, because you haue no true affection towards him. You haue sought to delude his Maiestie with lies and falshood, to perswade him that that is the *diuine verity* which indeed is your heresie. You haue alleadged no one thing wherein you haue not played the cozener and either wrested it to that to which it was neuer meant, or concealed that that should serue to rectifie the meaning of it, and therefore haue not shewed your selfe *his most excellent Maiesties most loyall subiect* as you vnderwrite your selfe. And how should his Maiestie expect to haue you loyall and true to him, whom he seeth thus vntrue and false to God. In a word you are one of them whome Saint Austin describeth [b] *who impudently resolue not to care what you say, saue howsoeuer to contrarie that that we say.* God open your eyes to see your owne folly and giue you an humble hart to yeeld to him.

[a] *Tertul. Apologet. cap. 34.*

[b] *August. de ciu. Dei. lib. 2. ca. 2.*

FINIS.

THE SECOND PART OF THE DEFENCE OF THE REFORMED CATHOLICKE.

Wherein the Religion eſtabliſhed in our Church of England (for the points here handled) is apparently iuſtified by authoritie of Scripture, & teſtimonie of the ancient church, againſt the vaine cauillations collected by Doctor *Biſhop* Seminary Prieſt, as out of other Popiſh writers, ſo ſpecially out of *Bellarmin*, & publiſhed vnder the name of *The marrow and pith of many large volumes*, for the oppugning thereof.

By ROBERT ABBOT *Doctor of Diuinitie.*

Tertul. de præſcript. aduer. hæret.
Hæreſes de quorundam infirmitatibus habent quod valent, nihil valentes ſi in benè valentem fidem incurrant.

LONDINI,
Impenſis Thomæ Adams.
1611.

TO THE MOST HIGH AND MIGHTIE MONARCH, MY MOST DREAD and Soueraigne Lord, IAMES by the grace of *God King of great Britaine, France and Ireland, Defender of the faith.*

OST puiſſant and renowmed King, albeit my qualitie & gifts are of meaner ſort and worth, then that I ſhould thereupon preſume thus often to ſolicite your Maieſties acceptation of my foretimely and vndigeſted fruits: yet ſith this buſines was by your Maieſties appointment firſt commaunded, and one part thereof is already become ſacred vnto you, the remainder could not in duty be recommended to any other then to the ſame moſt benigne and foſterous aſpect of your Royall Grace. In the former part I haue indeuored to cleare thoſe miſts and clouds which *Doctor Biſhops* maleuolent breath, out of the foggie vapours of their Romiſh filthie lakes, had blowne amongſt vs in his Epiſtle Dedicatorie to your Highneſſe, whereinto hee had contriued in a generality very many malicious and blind cauils, whereby hee would perſwade your Maieſtie, that the Religion by your